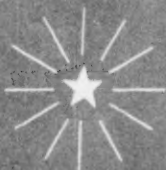


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1958

Vol. LVI, No. 3



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March, 1958

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Published monthly September through May by The Catholic Education Press, The Catholic University of America, Washington 17, D. C. Subscription price: yearly, \$5.00; single number, 60 cents. Indexed in The Catholic Periodical Index, The Education Index and The Guide to Catholic Literature. Entered as second class matter at the Post Office, Washington, D. C.

Business communications, including subscriptions and changes of address, should be addressed to The Catholic Educational Review, The Catholic University of America, Washington 17, D.C. Please address all manuscripts and editorial correspondence to the Editor in Chief, 302 Administration Building, The Catholic University of America, Washington 17, D.C.

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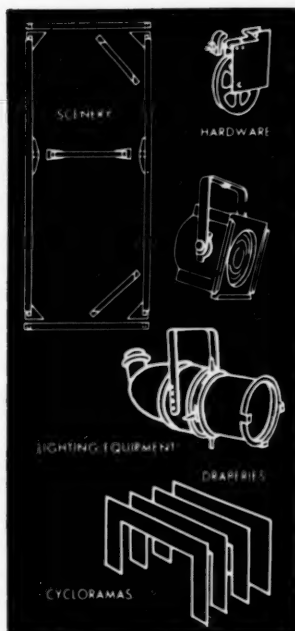
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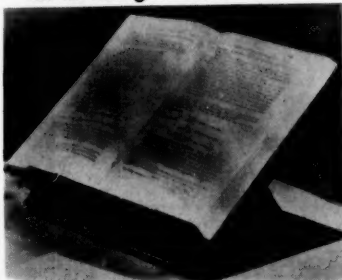
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## CHRISTIAN EDUCATION'S PROBLEM IN DYNAMIC DECADES AHEAD

By Irene Marinoff\*

THE ART OF EDUCATION, though we may not often think of it in this light, is also practiced by other living creatures. You may remember the striking passage in the Song of Moses in Deuteronomy, where the eagle is described giving her young their first lesson in flying. "As the eagle enticing her young to fly, and hovering over them, he spread his wings, and hath taken him and carried him on his shoulders."<sup>1</sup> But in the case of the eaglet that is the end of its education. Once it can use its wings, its predatory instinct will enable it to feed itself and live the full life of an eagle. There is nothing more to learn, no new activity to embark on. The life of the eagle is lived within a set, unchangeable framework.

In the life of man, on the other hand, we find a series of different, ever widening activities, each with its own framework of ideas, conceptions and laws. For the Christian all these separate frameworks are contained within the one, vast, unsearchably rich framework of the Church, which is all-inclusive. Or to put it a different way: each stage of development has its own material, intellectual, moral, emotional, and spiritual universe.

### CHILD'S WORLD BEFORE SCHOOL

If one takes the world of a little child before school age: It leads a definitely circumscribed existence. Its activities consist in eating, drinking, sleeping, and assimilating knowledge by imitation, play, or direct instruction. It gains experience on the factual, notional, emotional and volitional planes. It learns that fire is hot, and wood hard; that certain causes produce certain effects; that it is a pleasure to be caressed by its mother, but painful to be slapped; finally that the exercise of its own will is definitely limited by the will of its parents. The very young child's life is also limited in space. First from the cradle to its mother's lap, then the nursery or living room, the flat or the house, the street, the nearest park.

\* Irene Marinoff, Ph.D., teaches school in London, England.

<sup>1</sup> Deut. 32:11.



Happy the child whose living space does not enlarge too quickly, that has time to master one small world before the opening up of the next.

Then there are the laws governing the child's universe: the regular times of sleep and feeding, of recreation, all that makes for order in what would otherwise be confusion. The many don'ts of early childhood are only so many ways of procuring stability in what might appear an utterly bewildering world. Finally there are the various types of personal relationships. First among these is the comparatively small family circle with the father as the representative of God's authority on earth. The mother is in her way an image of Our Lady of Mercy. Its brothers and sisters give the child a first experience of a non-filial relationship. In the case of a very small child they are necessarily older. Thus it finds itself the weakest member of a hierarchically graded society and learns the nature of differentiated responsibility. The elder sister who puts it to bed is not vested with the same authority as its mother, and there is always recourse from fraternal persecution to parental jurisdiction. And the very small child's relationship to God is determined by its little world and resembles that of a child to a superhuman father.

#### TRANSITION AT SCHOOL ENTRANCE

When school age is reached this first framework is suddenly enlarged. New knowledge and new experiences crowd in, two of which are of paramount importance. First of all the child is now faced with members of its own age group, not the chance playmates of the park or street, or children of friends of the family, but a definite number of distinct individualities with which it will have to spend the next few years of its life. This requires an adaptation, which is not always easy, especially in the case of the spoilt youngest member of a family. Here are its contemporaries with similar needs. Then there is the teacher presenting rival claims to the authority of the parents. Unless there is complete co-operation between the school and the home, a very serious situation may arise. For parental authority, which at this stage is experienced as parental infallibility, constitutes the natural stability of the child's life and should not be challenged too soon. It is time for this to happen when the great breaking down of the child's world takes place at

puberty. Unfortunately our modern educational system tends to undermine parental authority and infallibility by educating the child beyond the level of its parents. Questions which quite naturally arise from lessons can no longer be dealt with by father or mother. Their knowledge begins to be doubted and from here there is only one step to contempt of one's parents because they are less educated than oneself. Psychotherapists know that this situation may lead to serious nervous disorders.

School entrance marks the first transition from one framework to another which is experienced by the normally situated child. It may involve a crisis which, as it is less violent than that of adolescence, is not always recognized as such. At this stage the child's relation to God will be colored by the various doctrinal instructions received at school and especially during its preparation for Holy Communion. From now on it would seem, to judge by the frequent use of the term "Our Lord" by children of this age and even later, that the Christ is identified with the Father God of the first period. Again and again the teacher has to correct expression such as: "When Our Lord created the world, . . ." Intellectually the children may know that God, *i.e.*, the Blessed Trinity, created the world, but it is the Second Person made man that seems to dominate their spirituality. And on this personal relationship with Christ the educator must build for the future.

#### APPROACHING THE FREEDOM OF MATURITY

Puberty stands at the end of childhood. Here all pillars that gave stability to the preceding two stages are challenged. Conscious of his growing physical powers, seeing a world of infinite possibilities ahead, the growing individual consciously or unconsciously sets out to destroy the framework that has hitherto sheltered its growth. This is an inevitable process, for the child must learn to become a man, to leave the sheltered world of childhood and enter into the freedom of maturity. This is a transition which will cover a period of years, even decades. Not in a couple of years will the adolescent reach that serenity and poise, that balance of all powers of the soul which constitute the essence of maturity. To put it in the language of St. Paul, the adolescent is still at the stage when he is under the law, yet already preparing for the glorious freedom of the children of God. In the epistle appointed to be read on the Sunday within

the Octave of Christmas we find the following passage: "Now I say that as long as the heir is a child, he differeth nothing from a bondservant, though he is lord of all; but is under guardians and stewards until the time appointed by the father."<sup>2</sup>

This is the perfect expression of what all Christian education should aim at and supply. The still unformed young child must grow up within a wisely chosen framework, that is, under the Law, and at the same time be gradually prepared to transcend it and assume personal responsibility.

Of course the child will not discard the framework he is outgrowing entirely. He should and generally will retain certain rules of personal hygiene, punctuality, order, courtesy, morality, but at the end of this stage he will conform to them from entirely different motives. He will no longer acknowledge them because he has been trained to do so. He makes them his own by free assent, realizing that they are necessary forms and safeguards for a complete human existence. For example, a Christian will not primarily keep the Ten Commandments, because they are the framework of human existence ordained by God, but because living in the dispensation of love, motivated as he is by charity, he will do nothing that might offend God or injure his neighbor. A higher motive has been introduced, allowing him to see all he was taught in the past in a new light.

#### CHAOS OF MODERN EXISTENCE

It is a very important thing to realize the function of systems of reference, or frameworks in our mental and spiritual make-up. We need the support of law and its correctives in all departments of life. Our rules of conduct, our ideas about things, even our prejudices are necessary helps to find our way in the great world. A Christian educator must have a clear idea of the world for which he is educating the young. Now in contrast to the secure and ordered world of the last century and even in the first decades of this, we are today faced by what might be called the vast and overwhelming chaos of existence. The term is chosen deliberately, for today with the growing secularization of life the chaotic elements in the world are getting the upper hand. In one of his penetrating analyses of the present situation Romano Guardini remarks that it may well be

<sup>2</sup> Gal. 4:1-2.

that nature, which was baptized and hallowed by centuries of the Christian sacrifice of the Mass, is now reverting to its original fierceness, the fierceness which became its share in man's fall. As Guardini lived through the years of the Nazi regime in Germany and the Russian occupation, he speaks from experience. One thing is certain, those Christians who in Germany and elsewhere have been through the horrors of concentration camps and occupation by anti-Christian powers know what the Church means when she teaches that the devil is the prince of this world.

It is not only the fact that the powers of evil are more openly at work today with the present restlessness and lack of tranquillity that justifies the term chaotic as descriptive of the present time. There is another more positive side to the picture. I am referring to the great revolution in physics connected primarily with the name of Albert Einstein. This was a breaking through of the framework of Newtonian laws and their replacing by a new set of ideas and hypotheses which covered the known data more fully. I can still remember the thrill I experienced as a young student at the University of Berlin when Einstein used to say: "In classical physics the formula is such and such," and then proceeded to show his own interpretation, couched in strictly mathematical formulae, of the same reality. You might easily argue it was only one working hypothesis replaced by another. That is all. Yet it must not be forgotten what a world-shattering event it was when Copernicus restated that the earth is not the centre of the solar system, in the early sixteenth century. It broke down the medieval conception of the universe, held in the palm of God's hand, with the earth as its centre, placed between heaven and hell, and man's eternal destiny, which engaged angels and devils, the only thing that mattered. It is a picture painted by Dante in his *Divine Comedy* with its hierarchically graded planes of existence.

Again it is Guardini who points out that the great thinker and gifted mathematician Pascal reveals how the sensitive Christian reacted to the destruction of this closely knit and circumscribed medieval world, when he found himself face to face with infinity. At that time the immensity of the physical universe was not even dreamt of. Men were overwhelmed by the idea of one solar system. Today we know that the Milky Way alone contains uncounted numbers of solar universes such as ours. Where does God come in, the thinker may well ask. Again it was Pascal who established the

infinite difference in value between that which is of matter and that which is of the spirit, and again a second infinite difference between the things of the mind (or spirit) and one act of supernatural charity. These are the dimensions which a French genius discovered several centuries ago. Today the task for the ordinary man to assimilate them is more urgent than in the seventeenth century.

The revolution in modern physics also revealed that the atom has the same structure as the world of astronomy. What a thing to ponder for the Christian! And more important still it has been discovered that the unknowable, the unforeseeable, that which defies all human calculation is at the heart of matter. Thus, unlike the breaking down of the medieval framework, man is led by modern science straight into the unsearchable depths of the wisdom of God. Hence the scientific experts are less inclined to discount the idea of God. They are prepared, unlike their colleagues of the last century, to admit the possibility of His existence. Thus an intellectual climate is preparing in which it is easier for man to approach his Creator. In spite of, or had one perhaps better say, because of the re-emergence of the chaotic elements in the world, because matter which the materialist believed to be the one safe thing in life is shivered into atoms, each laden with infinite potentialities, the way to a new and dynamic Christianity is again open. This is apparent to the few. The majority are still feeding on the materialistic theories long since rejected by the vanguard of scientists. It always takes at least a generation till a philosophical theory penetrates the masses.

#### CHANGE FROM STATIC TO DYNAMIC WORLD

Perhaps only an older person who has lived through two world wars can realize the extent of the change in outlook between the last century and the present day. In those seemingly far-off times the world appeared static and life a secure thing. You could safely invest a sum of money at the birth of a child which would in due course cover its education at a university or serve as its dowry. Political institutions seemed stable. The French revolution was a thing of the past. Then came the first world war, followed by the entrance of the ruffian into European society, first in Russia, where he was a less unfamiliar figure than in the West, then in Germany.

Nobody who has not experienced it can imagine the shock it was, when one suddenly realized that one was no longer protected by the law in life and limb, that one could be snatched from one's home on the flimsiest pretext, tortured and put to death without any possibility of appeal. Today we are so accustomed to the fact of millions languishing in concentration camps, or persecution and torture that we cannot imagine any other world. Security has vanished, and those who are still endeavoring to grasp it are doomed to failure.

We have definitely exchanged the static world of the early decades of this century with the dynamic world of the second half. That is to say, anything may happen. Some madman may blow up the world in one final explosion, or Russia may be converted to the Faith. One supposition is as probable as another. It is again a world of infinite possibilities, one in which man's only security lies in God, one in which our only security lies in God, one in which much higher demands are made on the integrity, imaginative power, courage, initiative, and endurance of the average Christian. For this world children must be educated.

#### PROBLEM FOR THE SCHOOLS

What a world it is to face for one who has been brought up in the shelter of a good home and a good school! It is for this transition, this most important breaking down of a familiar framework the adolescent has to be prepared. At this stage with its violent outbreaks, its fits of insubordination, its alternation between boundless optimism and deep depression, its criticism of all authority, of all past teaching, the adolescent is faced with overwhelming difficulties on all levels: intellectual, emotional, volitional. Among these the intellectual are best met in our schools, though even here there is much to criticize. If a child shows any intelligence, he is crammed with facts, and the more subjects he takes in a college entrance examination the better we think we have prepared him for the future. On the continent of Europe matters are even worse. Here children are frequently driven so hard that serious breakdowns occur, and even suicides are no rare thing.

But this assembly of disconnected facts which are served up to the child, are they really a sufficient equipment to stand up to the complexity of modern life? Have our children been taught to think

for themselves, to judge, to recognize the limits of their own knowledge and understanding, so that they can really face the challenge to their beliefs which the world offers? Will they not be shaken in their Faith by the latest scientific hypotheses? Will they not fall at the next temptation to impurity? Have they been taught to distinguish what is pure and impure in literature, taught to recognize the difference between Chaucer's or Shakespeare's coarser passages and pornography? Does the teacher keep before his eyes in every subject he teaches the fact that he is dealing with some aspect of the world and its life which was created by God? Is his whole instruction colored by this attitude? These are searching questions on the answers to which any success as a Christian teacher and educator will depend.

In England, as opposed to the continent of Europe, we are still fortunate enough to have a sound character training in our schools. The system of prefects developed here, the gradation of responsibility, the insistence on fair play, and the development of a keen sense of honor have made the English past masters in the art of community life. Yet here again there is the danger that all this may degenerate into mere convention, that it may become a veneer which only thinly covers intolerance, lack of sympathy, rapaciousness, and greed. Again and again it will be necessary to infuse the spirit of charity into these time-hallowed forms.

#### GETTING HEART TO RESPOND TO DYNAMIC AGE

The emotional crisis at puberty is the most easily recognized and the most difficult to overcome. It is also the least provided for in our educational system. Even the word "emotion" is suspect. One does not show one's feelings. One hides them behind a grin. Modern psychology has shown that while self-discipline is an excellent thing, repressions are definitely bad. It is no use pretending that you are brave, when you are really a coward. The best thing is to admit one's cowardice and then, on the basis of that truth, to try and overcome it. An emotional explosion is often healthier than a long-nursed grievance. Pent-up feelings are not good companions for life. For it is within the heart that the new, enlarged world must be accepted. The response of the heart to this dynamic world is not easily evoked. For here the temptation to shelter within the old frame, a temptation present at all stages of life, is strongest.



All are familiar with the schoolgirl who still sucks her thumb at the age of thirteen or fourteen. For various reasons she is unable to face the responsibilities of young girlhood and would prefer to remain sheltered at her mother's breast. Similarly one can find the adult of thirty or fifty whose emotional reactions are those of a seventeen-year-old. Her relationships with the same sex partake of the nature of the schoolgirl's "passions," while she considers a member of the opposite sex as a film fan would regard her favorite film star, a mere figment of the undeveloped imagination. Nor is this arrested emotional development confined to women alone. For all their degrees and high positions such people are immature. In literature the craving for irresponsibility finds its classical expression in the figure of Peter Pan who, as G. K. Chesterton puts it, has neither the courage which incarnation in life demands nor the other courage to leave Wendy completely. But courage is exactly what is necessary in this chaotic world of ours. The theme of Beethoven's last sonata: "Es muss sein," "It must be," or rather: "I must," comes to mind. Or as Hugh Walpole put it in one of his Jeremy novels: "For life a terrific stiffening of the reserve forces is necessary."

In order to be able to dispose of such "reserve forces" it is essential that the child should grow up in an ordered and secure framework. Broken homes, an atmosphere of friction, anything that spoils the smooth flow of life must be avoided at all costs where young children are concerned. They must learn to grow sturdy and independent within a protected sphere. Then at school age a gradual development of responsibility must take place which should be undertaken in the spirit of service to the community. Finally, at the stage of the adolescent, in preparation for adult life, the gradual widening of his horizon should be accompanied by an enrichment and a deepening of his spiritual life. He must be shown that the Faith covers every possible human emergency, that it is an ever widening, ever deepening framework in which man can live and develop, capable of adapting itself to every situation, never limiting, except where sin is in question, and ever leading to greater freedom.

It may be remarked by the way that it is the most dastardly thing about any totalitarian framework set up by men, or any "ideology" as such, that it presses men into a rigid pattern, which admits of no variation. Once man has been shaped into this mold, once he has been conditioned to certain reactions, there is no further

possibility of development. There is no growth in the life of a Communist. He has all the answers pat, but no deeper insight can be given, no mysteries contemplated. There is only an ever increasing activity to hide his spiritual emptiness. That is why in Communist countries even leisure has to be organized, the individual must be left no breathing space to become himself, to step back and review the world as a whole. And that is why those who know, must fight for the real use of leisure, for time to be, not only to act, for here lies the gate to the unsearchable riches of the Faith, which are unlimited even as charity has no limits.

#### BRINGING FAITH TO BEAR ON MODERN LIFE

It is no secret that today heroic attempts are being made to restate the truths of the Faith in a way as to engage the wholehearted allegiance of modern youth. For in no department of life is the clinging to outmoded forms of expression, to an outgrown framework more pernicious than in the world of religion. For once the intellectual and volitional development has outstripped the religious, which is, at first, so closely bound up with the emotions, the discrepancy tends to be deeply felt and frequently results in a young person throwing over all religious practice completely, as incompatible with adult experience. How many convent-bred girls give up the Faith for the very reason that its practice, as they learnt it at school, seems like a relic of infancy in a grown-up world.

Here we are faced with the central problem of Christian education today. The quick change in the outside world and its comprehension, which came about within the last fifty years, cannot be appreciated and incorporated into our religion, if the spiritual formulae which satisfied the last century are still applied. It is not as though the Faith itself could ever be found wanting. But the mode of its presentation must vary from one age to another. Here, unfortunately, the Christian educator today is himself still in the position of a seeker. Theologians are even now at work trying to bring the Faith to bear upon all aspects of modern life. Problems such as the morality of atomic warfare, interracial relationships, social justice, individual freedom and the welfare state are being discussed throughout the Catholic world, and no definite and comprehensive answer has as yet been reached. The school leaver must be given an idea of the present situation. He must become

acquainted with the intense intellectual and spiritual activity going on in the Church today. He must realize the unique opportunities of the age, which will allow him to help consciously in building the intellectual and spiritual framework of the future, an effort for which knowledge, perseverance, courage, humility, wisdom, and an unbounded faith in God will best equip him.

#### NEED FOR TWENTIETH-CENTURY SPIRITUALITY

Nor is the more intimate sphere of personal spirituality exempt from this intense activity. Many forms of piety and asceticism of former times are no longer palatable to a twentieth-century mind. Some of the late Victorian devotional books or hymns are cases in point. Their sickly sweet sentimentality goes ill with the atomic age. The modern generation, whatever their faults, have a keen sense of reality, and their spiritual hunger cannot be appeased by sentimental devotions. To put devotion to Our Lady of Fatima, as Frank Sheed once argued in a lecture, on a par with devotion to the Blessed Trinity is a serious error in judgment, which cannot but have its repercussions in the later life of a child nourished with this spiritual food.

A sober common sense approach to religion, especially among girls, will achieve far more than any number of "petty" devotions—the liturgy of the Church contains the most beautiful hymns to Our Lady which bring her into the right perspective—for these devotions will pall as soon as the emotion has run its course. Give them the strong spiritual food of the Gospels and especially the Old Testament. Teach them to make the world-wide concerns of the Universal Church their own. Above all give them a virile conception of Christianity which takes the rough with the smooth, and faces the difficulties of the modern world with intrepidity. It is of no use preparing a child for modern life by spoiling it. Let it learn as early as possible that some things have to be done because we are bound to do them, not for any pleasure they may give us. For the modern child the problem of religion is as often as not: Why do I go to Mass if I don't really want to, and even my parents only do so from a sense of duty?

It is at this point that instruction in the real nature of love must ensue. The adolescent must be shown that true love is not a matter of caresses or quickly evaporating emotions. It is a thing of the

will. His mother does not show her love most when she fondles him, but when she is ever ready to minister to his needs, ever ready to sympathize with his joys and his sorrows. It is by teaching the child the lore of love that our Christian education finds its fulfilment.

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*Archbishop John F. O'Hara, C.S.C., of Philadelphia will preach at the opening Mass of the National Catholic Educational Association's fifty-fifth annual convention to be held in Philadelphia from April 8 to 11.*

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*The Joseph P. Kennedy, Jr., Foundation gave the Archdiocese of Washington \$500,000 to build a school and clinic for exceptional children.*

\* \* \*

*Two non-Catholics, Calvin K. and Charles Arter, gave the Sisters of Notre Dame of Cleveland a mansion valued at \$100,000 to be used as a new home for the Julia Billart School for Exceptional Children.*

\* \* \*

*Expansion projects under way on Jesuit college campuses will cost \$127,000,000. Eight of the twenty-eight institutions will each spend in excess of \$5,000,000.*

\* \* \*

*Sister Mary Bernetta, O.P., associate professor of education at Aquinas College, Grand Rapids, was awarded an honorary Doctor of Laws degree by Central Michigan College at its mid-year commencement.*

## QUALIFICATIONS OF BUSINESS MANAGERS IN CENTRAL CATHOLIC HIGH SCHOOLS

By Brother Leo V. Ryan, C.S.V.\*

AMONG THE RESPONSIBILITIES traditionally associated with the high school principal is the duty of performing or supervising school business affairs. The school business procedures of central Catholic high schools may be considered representative of current practices in Catholic secondary education. Central Catholic high schools are those so designated by the Bishop with administration and financing under diocesan or multiple-parish control.

The educational qualifications of the principal or chief administrative official in charge of school business administration were examined in a recent school business management survey.<sup>1</sup>

Responses from 136 central Catholic high schools were analyzed in the study. This number represented 57.35 per cent of all central Catholic high schools listed in *The Official Catholic Directory* (1956).

### DEGREES EARNED BY BUSINESS MANAGERS

Principals or their administrative equivalents who perform the school business functions and school business managers were asked to indicate the degrees which they had earned and their field of specialization. Table 1 shows a summary of the degrees earned by administrators in 100 central Catholic high schools. Twenty administrators did not complete the section on the qualifications of business managers, and sixteen more did not answer this specific question.

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<sup>1</sup> Brother Leo V. Ryan, C.S.V., "A National Study of Business Management in Central Catholic High Schools." (Unpublished Ph.D. dissertation, Saint Louis University, Saint Louis, Missouri, 1958).

TABLE 1  
NUMBER AND PERCENTAGE OF DEGREES EARNED BY BUSINESS  
MANAGERS IN 100 CENTRAL CATHOLIC HIGH SCHOOLS

| DEGREES EARNED                        | NUMBER OF<br>MENTIONS | PER CENT OF ALL<br>ADMINISTRATORS<br>ANSWERING THE<br>QUESTION |
|---------------------------------------|-----------------------|----------------------------------------------------------------|
| At least Bachelor's degree .....      | 19                    | 19                                                             |
| Two Bachelor's degrees .....          | 3                     | 3                                                              |
| Bachelor's and Master's degrees ..... | 67                    | 67                                                             |
| Doctor's degrees .....                | 10                    | 10                                                             |
| No degree .....                       | 1                     | 1                                                              |
| Total .....                           | 100                   | 100                                                            |

The data in Table 1 reveal that two-thirds of all the administrators responding to the questionnaire indicated that they had earned both the Bachelor's and the Master's degree. Ten per cent of the administrators possessed the Doctor's degree. Only one business manager indicated that he did not possess a degree. Three administrators had two Bachelor's degrees.

Bernard Oosting, in his study of public school business management, asked business managers to indicate the degrees which they had earned. Of the 235 respondents, 161, or 68.5 per cent of the public school business managers had earned at least the Bachelor's degree.<sup>2</sup> A summary of the facts reported in the Oosting study are presented in Table 2.

The data presented in the two tables, when compared, indicate that administrators in central Catholic high schools have attained (1) more degrees than business managers in public schools and (2) higher degrees than business managers in public schools. The large number of principals acting as business managers in Catholic schools helps to explain the difference. To relate the educational qualifications of principals in central Catholic high schools with the educational qualifications of principals in public schools provides a further basis of comparison.

The Farmer study revealed that the typical public high school

<sup>2</sup> Bernard R. Oosting, "Business Leaders Comment on Experience of Business Managers," *School Business Affairs*, XXII (October, 1956), 8.

principal held a master's degree.<sup>3</sup> A similar fact is noted for the central Catholic high school principals in this study.

TABLE 2  
NUMBER AND PERCENTAGE OF COLLEGE DEGREES ATTAINED BY  
235 PUBLIC SCHOOL BUSINESS MANAGERS

| DEGREE EARNED           | NUMBER OF BUSINESS<br>MANAGERS POSSESSING<br>DEGREES * | PER CENT OF<br>ALL BUSINESS<br>MANAGERS |
|-------------------------|--------------------------------------------------------|-----------------------------------------|
| No degree .....         | 74                                                     | 31.5                                    |
| Bachelor's degree ..... | 73                                                     | 31.1                                    |
| Master's degree .....   | 76                                                     | 32.3                                    |
| Doctor's degree .....   | 12                                                     | 5.1                                     |
| No Answer .....         | 0                                                      | —                                       |
| Total .....             | 235                                                    | 100.0                                   |

\* Adapted from Bernard R. Oosting, Table II, "College Degrees Attained by Business Managers and Opinions Regarding the Necessity of Having a College Degree to Do Business Management," in "Business Leaders Comment on Experience of Business Managers," *School Business Affairs*, XXII (October, 1956), 8.

#### FIELDS OF SPECIALIZATION

Another indication of the extent to which administrators are prepared for their business assignments should be the courses of study and major fields of specialization pursued by principals and business managers. Administrators who had earned the Bachelor's degree were asked to specify their areas of concentration.

The majority of administrators (21 or 24.4 per cent) who reported their undergraduate major indicated that their Bachelor's degree was earned in philosophy. Latin was mentioned by four administrators. These majors would be expected since philosophy and Latin are traditional preparatory curricula for candidates for the priesthood. Education, history, business, and English were also mentioned. Twenty-seven administrators (31.4 per cent), did not indicate undergraduate majors. Administrators who had earned the Master's

<sup>3</sup> Floyd M. Farmer, "Public High-School Principalship," *Bulletin of the National Association of Secondary School Principals*, XXXII (April, 1948), 90.



degree were also asked to specify their major area of study. Education was the most frequently mentioned graduate major of administrators possessing a Master's degree. Over one-half (64.1 per cent) of all Master's degrees earned by principals and business managers were in the field of education. Other administrators earned the Master of Arts degree in history, business education, Latin, and philosophy.

Ten business managers in participating schools had earned the doctorate. All of these administrators were principals who also served as business managers in their respective central schools. Six of the doctorates had been awarded in education and educational administration, and one each in sociology and Theology. Two administrators did not specify their doctoral majors.

An analysis of the information cited above reveals: (1) the domination of the liberal arts at the undergraduate level, (2) the emphasis on preparation for school administration at the graduate level, as indicated by the preponderance of education majors at the master and doctoral levels, and (3) the infrequency of business administration, business education, or economics as a field of preparation at any level. These facts call to mind the warning expressed in a *School Business Affairs* editorial a decade ago: "Regardless of how thoroughly sympathetic the business official may be toward education and its needs, if he lack business understanding and ability, he cannot and does not serve the cause well."<sup>4</sup>

The Oosting Study also inquired about specific college courses completed by business managers in addition to the fields or major areas of study. The opinion of business managers, superintendents, and business leaders was solicited regarding the most desirable courses for school business managers. Oosting reports:

Of particular note . . . is the fact that all three groups of respondents marked the identical eight courses as being, in their opinion, the most important for the preparation of the public school business manager. Specifically, these courses were public school finance, educational administration, school law, economics, accounting, insurance, and purchasing. All three groups stressed the same practical courses. They readily indicated the courses which ap-

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<sup>4</sup>"What Does the Future Hold for School Business Administration?" *School Business Affairs*, XII (October, 1946), 8.

peared to prepare business management candidates for duties to be found on the job.<sup>5</sup>

SPECIAL PREPARATION IN BUSINESS MANAGEMENT

The data on graduate and undergraduate majors presented in the study do not reveal which of the courses just mentioned as valuable for public school business managers have been included in the program of studies of principals and business managers in central Catholic high schools. As the basis for further consideration of the educational qualifications of business managers in central schools, a series of questions was posed regarding special course preparation..

Respondents without degrees in business were asked to indicate whether or not they had taken any courses in business subjects. Four administrators had undergraduate and graduate degrees in business or business education and one administrator had only an undergraduate degree in business. The replies to this question are shown in Table 3.

TABLE 3  
NUMBER AND PERCENTAGE OF SCHOOL BUSINESS MANAGERS WITH  
SPECIAL COURSES IN BUSINESS ADMINISTRATION

| CLASSIFICATION OF REPLIES                                             | NUMBER | PER CENT |
|-----------------------------------------------------------------------|--------|----------|
| Business Managers with courses in<br>business administration .....    | 40     | 29.4     |
| Business Managers with no courses<br>in business administration ..... | 60     | 44.1     |
| Business Managers with at least one<br>degree in business .....       | 5      | 3.7      |
| No answer to this question .....                                      | 31     | 22.8     |
| Total .....                                                           | 136    | 100.0    |

Forty administrators indicated that they had some courses in business administration. This number represents 29.4 per cent of all the administrators in the study. Administrators answering this question in the affirmative were asked to specify: (1) the number

<sup>5</sup> Oosting, *op. cit.*, p. 6.

of credit hours earned in business subjects, and (2) the areas of business studied.

The credit hours earned by principals and business managers who pursued special courses in business administration ranged from three semester hours, mentioned by two administrators, to thirty semester hours, mentioned by one administrator. The average number of credit hours earned by these administrators was 13.6. The median number of hours earned was twelve semester hours. Classroom training ranging between three and four semester hours was most frequently indicated by respondents as the extent of their special courses in business administration.

Thirteen administrators reported thirty-one business courses that they had completed, an average of 2.4 courses each. Accounting proved to be the course most frequently mentioned by these administrators, although courses in school administration and business management were each mentioned by five administrators. Other courses completed by these administrators included: auditing, business law, economics, insurance, stenography, and taxation. The courses recommended by business managers, superintendents, and business leaders in the Oosting report have been studied by only a small percentage (13 per cent) of the business managers in central Catholic high schools answering this question.

#### COURSES IN SCHOOL BUSINESS ADMINISTRATION

Although this study revealed a small number of majors in business administration, business education, or economics among the principals and business managers in the central schools, education was a popular major, especially at the graduate level. The course of study leading to the Master's and Doctor's degree in many colleges and universities often includes courses in school finance, school business administration and/or school plant management. These courses all include material directly related to the duties of school business managers. Administrators were specifically requested to check which of these courses they had studied. Twenty-eight administrators indicated that they had taken a total of sixty-nine courses, an average of approximately 2.5 courses each from this list of three courses. Eighty-eight administrators reported that they had taken none of these courses, and twenty administrators did not answer this section

of the questionnaire. Table 4 shows the number of administrators who reported completing each of these three special courses in educational administration.

TABLE 4

NUMBER OF SPECIAL EDUCATION COURSES IN SCHOOL BUSINESS  
ADMINISTRATION STUDIED BY TWENTY-EIGHT BUSINESS  
MANAGERS IN PARTICIPATING SCHOOLS

| COURSES STUDIED                      | NUMBER OF MENTIONS |
|--------------------------------------|--------------------|
| School Finance .....                 | 17                 |
| School Business Administration ..... | 28                 |
| School Plant Management .....        | 21                 |

CONCLUSIONS OF THE STUDY

The data on the educational qualifications of administrators in central Catholic high schools lead to several conclusions:

(1) Ninety-nine per cent of the school administrators possess at least one degree, two-thirds of the administrators have a Master's degree, and an additional ten percent have the Doctor's degree.

(2) The typical administrator has a liberal arts undergraduate degree and professional preparation for educational administration at the Master's level.

(3) Majors in education constitute 64.1 per cent of all administrators with the Master's degree and 60 percent of the administrators with the Doctor's degree.

(4) Formal training in business administration, business education, and economics majors is rare among school administrators.

(5) Special preparation for the duties of business manager is also very limited. While forty administrators indicated that they had completed some courses in business subjects, only thirteen administrators provided any details on these studies. On the average, these thirteen administrators had earned twelve credit hours in business subjects, primarily in accounting and business administration.

(6) Twenty-eight administrators, in the course of their professional preparation, completed an average of 2.5 courses in the three basic courses in school-plant management, for example, school finance, school business administration or plant administration.

## RECOMMENDATION

These conclusions lead to the general observation that preparation for the extensive duties of business management performed by the average school administrator is very limited. Rothweiler had earlier recommended "a need for greater preparation of the personnel to be connected with financial administration."<sup>6</sup> The evidence collected in this survey prompts the writer to reaffirm the recommendation offered several years ago by Owens:

Administrators of the future should be required to have an adequate training in the principles of school finance as a prerequisite for their positions. Diocesan priests, since they are all concerned with education and especially with the provision of revenues and the supervision of expenditures, should receive instruction in the seminaries in school business administration and the principles of school finance.<sup>7</sup>

The trend indicated by the facts in this survey corresponds to a trend detected in public school business management years ago:

Business administrators in the past have been chosen in a haphazard manner, usually with little professional training and experience for the position. In general practice, this condition continues and there is slight indication that the problem is being given the consideration it deserves and must have, if real progress is to continue, and the desired goal of constantly improving our schools is to be achieved.<sup>8</sup>

Serious effort should be directed to overcoming this apparent weakness in the preparation of administrators for their business responsibilities in the central Catholic high school.

<sup>6</sup>Basil Rothweiler, S.S.C., "A Manual of Budgetary and Financial Procedures for Catholic High Schools." (Unpublished Master's thesis, Department of Education, Saint Louis University, 1947).

<sup>7</sup>Joseph Patrick Owens, S.J., "The Determination of Per-Pupil Cost Enrollment in Catholic Schools." (Unpublished Ph.D. dissertation, School of Education, Fordham University, New York, 1954).

<sup>8</sup>"What Does the Future Hold for School Business Administration?" *op. cit.*, 4.

## WHILE ONE SISTER TEACHER SITS AND TATS

By Mother Francis Regis Conwell, O.S.U.\*

IN AN ALLOCUTION to the first International Congress of Teaching Sisters in September 1951, Pope Pius XII made the following observation:

How could the Church have fulfilled her mission of educating during the past few years, especially in the immediate past, without the aid given, with so much zeal, by hundreds of thousands of sisters? How otherwise could the Church fulfill her mission today?<sup>1</sup>

These sentiments of Our Holy Father should set us on fire with renewed love for our glorious vocation of apostles in the Mystical Body of Christ. Christ has need of us and Our Holy Father counts on us, therefore we want to be the best possible religious teachers in the service of Christ, Our King.

### NO DICHOTOMIZING VOCATION

To avoid misunderstanding let us consider at the outset what a religious teacher is *not*. She is not a religious only at the time of her religious exercises and a teacher only in the discharge of her academic duties. She does not lead a double life, playing two distinct roles. There is no dichotomy in the two aspects of her vocation. She leads a unified, integrated life where all is part of a whole, with the grace of God and a good intention as the integrating principle. Writing of the foundress of her order, one renowned modern educator expresses her ideas on the means of this integration in the following words: "Her daughters were to pray much because they were to educate, and they were to educate because they were to have found in prayer the necessary light and strength for this difficult task."<sup>2</sup>

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<sup>1</sup> Pope Pius XII, *Counsel to Teaching Sisters* (Washington, D. C.: National Catholic Welfare Conference, 1951), p. 1.

<sup>2</sup> Marie de Saint Jean Martin, O.S.U., *Ursuline Method of Education* (Rahway, N. J.: Quinn and Boden Co., 1946), p. viii.

Let us stop for a moment to reconsider our daily offering of all our acts. Theologians tell us, and every retreat master reiterates the reminder, that good actions are supernaturally meritorious when a person in the state of grace performs them from a supernatural motive. Intention is the integrating factor in our lives that assimilates everything it touches, even our most ordinary actions, into the supernatural life. Saint Paul teaches us very simply when he says: "Therefore, whether you eat or drink, or do anything else, do all for the glory of God."<sup>3</sup>

#### FINDING WONDERMENT EVERYWHERE

Keeping uppermost in our minds the integrating principle of purity of intention, we now want to consider one minute aspect of our religious life, the use of leisure moments. Let us contemplate a golden minute studded with sixty diamond seconds, as transient as thistledown wafted on a gentle zephyr across our path. If we lack the alertness to seize it, it will disappear like last year's snow and leave no trace. And again and again a golden minute presents itself, and we lose the opportunity to utilize it. Then the day comes when we are filled with regrets as we sigh for the snows of yesterday.

On the other hand, if we train ourselves to make use of a leisure moment, the leisure hours, if they should ever come, will surely take care of themselves. The ebb and flow of ideas in a teacher's mind with constant refreshing currents, crosscurrents, and undercurrents should prevent even the remotest possibility of intellectual stagnation. Hers is a mind ever ripe for the acquisition of new ideas, eager to hoard treasures for the classroom where her stimulating lessons are teeming with illustrations she has culled from conversations, from chance occurrences, from a leisurely stroll, from the most ordinary books. The teacher's vocation enables her to retain all her life the curiosity of childhood, the happy faculty of everywhere finding wonderment, provided she is on the alert every moment for fresh inspiration. A great French scholar offers the following wholesome advice: "Train your mind to be on the lookout for truth through love, not through compulsion—through a tendency instinctive at first, then cultivated lovingly, passionately, like a fowler

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<sup>3</sup>1 Cor. 10:31.



with his gun, it is enjoying a useful and delightful sport; it loves its activity."<sup>4</sup>

#### CATCHING INSPIRATION OF PASSING MOMENT

To be practical let us observe a religious teacher who is acutely aware of the value of every fleeting moment in her dedicated day. As the painter sees everywhere form and color; the architect, balance and symmetry; and the musician, rhythm and sound, so the real teacher is on the alert for the inspiration of the passing moment, ready to shoot the bird as it flies. Our mythical real teacher is standing at her desk a minute and a half before class waiting for her students to come to her from the assembly hall. In the interim she is scrutinizing the table of contents of the *Review for Religious*, making a mental note of the articles she will read at the first opportunity. The classroom door opens, the girls file in and the routine begins.

Several weeks later a precocious young Miss asks Sister to justify the position of the Church as regards sacrificing the life of a mother for that of an unborn child, as was described in the then current best-seller, *The Cardinal*. The youngster's father was a doctor and an agnostic. Sister took a deep breath while the pupil continued with her rehearsed objections: "My father avows that I will never go to a Catholic hospital when I am married and have my babies, as he considers my life more valuable than that of a child who has not yet come into the world." Sister does not know the answer exactly but she knows where she can find the answer. "The Moral Code for Catholic Hospitals" in the *Review for Religious* would help her. To admit ignorance would be fatal in this case, so she parries with: "I would prefer to finish my religion lesson as I have planned it for today, and tomorrow I shall begin with a complete discussion of the question you have raised. That would be more satisfactory from a point of view of time."

That night Sister has homework! She ferrets out the designated novel, and sure enough in chapter five, in the dialogue between Dr. Parks and Father Stephen Fermoye, Henry Morton Robinson succinctly states the case: "Unless you give me permission to perform a craniotomy and destroy the fetus, nothing can save your

<sup>4</sup>A. D. Sertillanges, *Intellectual Life* (Westminster, Md.: Newman Press, 1940), p. 65.

sister. It's her life against that of an unborn child." And the Catholic priest dramatically chooses the unborn baby! Then she retrieves the magazine and finds a complete explanation of the hospital code dealing with the inviolability of innocent human life. The eminent theologian writer cites passages from Our Holy Father's allocution on the moral problems of married life. The pope's words seem to be aimed directly at doctors and others who maintain there are good reasons (as in the illustration given) why the direct killing of an unborn child is permissible and even ethical! Sister practically memorizes the basic principles and substantiates them by quotations.

Next day she appears in class, and very convincingly gives the answers to the questions of the previous day. The students felt Sister had triumphed. They looked on like the villagers in Goldsmith's *Deserted Village*:

And still they gazed and still the wonder grew  
How one small head could carry all he knew!

#### STOCKPILING RESOURCES FOR CLASS ENRICHMENT

How rewarding the scrutinizing of the table of contents in the *Review for Religious* proved to be. Her professional efficiency won for Sister the admiration of the whole class. Our Holy Father voices his approval of professional competence in the following words: "And then do not forget that knowledge and good teaching win the respect and consideration of the pupils for the teaching Sister. Thus she can exercise a greater influence on their character and spiritual life."<sup>5</sup> The Holy Father insists that religious teachers be masters of the subjects they expound, and equal in academic efficiency to secular teachers in state schools. On this subject he gives the following advice: "Sisters who are teachers and educators must be ready and so up to the level of their office, they must be so well versed in all with which young people are in contact, in all which influences them, that their pupils will not hesitate to say, 'We can approach Sister with our problems and difficulties; she understands and helps us.'"<sup>6</sup> Keeping *au courant* necessitates the best use of leisure moments.

From her reading of The First Epistle of Saint Peter, our mythical Sister culls one pithy phrase, ". . . neither for the sake of filthy

<sup>5</sup> Pope Pius XII, *op. cit.*, p. 9.

<sup>6</sup> *Ibid.*, p. 8.

lucre, but voluntarily."<sup>7</sup> During the hubbub of class intermission she discovers that lucre comes from *lucrum*, according to Webster, from the Latin word meaning "gain." In her effort to imbue her pupils with a love of exact and beautiful words she tries to inculcate the etymological habit as a sure cure for the disease of vagueness and inaccuracy in thought and expression. She knows that just as every light striking an object may lead us up towards the sun which is its source, so every precise concept may be a ray attracting the mind to Truth. *Lucrum* can be used as an illustration in Latin class, in English class, and in religion class. The students are thus thrice blessed.

During the supervised study period the alert Sister chanced upon the description of the meeting of President Lincoln with Harriet Beecher Stowe, the author of *Uncle Tom's Cabin*, that spark which caused the explosion of hatred that ignited the Civil War. Lincoln remarked significantly, "So this is the little lady who started this big war." The President's words made Sister realize the power of the press in molding the minds of men. Then she recalled the upheavals in history—the American Revolution, the French Revolution, and others—that had been carried for better or worse on the tidal wave of print. Ah! Now she had an example for Catholic Press Month. Lincoln's Birthday comes in February. If Harriet Beecher Stowe could wield such influence through her pen, couldn't the printing press use its power for the diffusion of Catholic truths, and spread the good news that Christ is the Way, the Truth, and the Life! Sister put the illustration in a compartment of her very busy brain for future use. She is thus following exactly the counsels of Saint Thomas laid down in his principles for the intellectual life: "Strive to put whatever you can in the cupboard of your mind, as though you were wanting to fill a vessel to the brim."<sup>8</sup>

#### DISCOVERING LINKS BETWEEN AMERICAN AND CHURCH HISTORY

Because Sister has formed the habit of keeping a well-stocked cupboard, when she comes to write her weekly lesson plan in the halcyon peace of a Sunday afternoon, she has rich reserves of material. Her illustrations are not sere or yellow with age but fresh as

<sup>7</sup> I St. Peter, 5:2.

<sup>8</sup> Quoted in Sertillanges, *op. cit.*, p. 171.

the leaves with glistening dew in the morning sunrise. She is of those who grow and enrich themselves because they know they can impart their magnificent mental gifts to youth who can be ignited with inspiration.

When preparing, for example, her lessons on the work of Peter de Smet, the missionary among the Indians, she decides to relate events in American history and Church history. Instead of studying the detached story of the great missionary, like a fallen leaf from a stately tree, she would study his adventures in their historical setting, just as if she were examining a leaf on the tree and the tree in the forest. She reviews the providential friendship of Father de Smet with the influential Ewing family, and the marriage of Ellen Ewing to the famous Civil War hero, General Sherman, and the experiences of General Sherman in his assignments in Indian territories.<sup>9</sup> Father de Smet had access to all the data gathered by General Sherman. General Philip Sheridan, Ellen Ewing's childhood friend, also made his reports on Indian territories accessible to the Jesuit missionary. To these accounts Father de Smet added his own first-hand experiences and was thus able to present a complete picture of the Indian problem in Washington and influence legislation that redounds to the credit of the United States. Ellen's apostolic spirit reflected credit on her alma mater, Georgetown Visitation Convent. Whenever the story of the Indian Missions is unfolded in a classroom, Ellen Ewing's influence should be stressed.

Sister can enliven the history lesson with stories of the glorious achievements of General Philip Sheridan, the brave Catholic cavalry commander of the Union Army. While secretly conferring with General Grant, Sheridan's forces were attacked by the clever Confederate General Early and virtually routed. Sheridan rode twenty miles at breakneck speed from Winchester to Cedar Creek and, rallying his men, turned the tide of battle and led them to a celebrated victory.

The intelligentsia never suffer in Sister's class from mental malnutrition because of starvation rations. She agrees with Plato's theory that minds are from birth of gold, or silver, or baser metal. She feels that if she feeds the minds of the elite in a heterogeneous group, the less-gifted receive more than is necessary, and nobody

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<sup>9</sup> Anna McAllister, *Ellen Ewing, Wife of General Sherman* (New York: Benziger Brothers, 1936).

is neglected. She thus urges on the leading spirits keeping them at racing speed by constantly diffusing her ideas recollected in tranquillity. She teaches her students how to follow her lead up the mountain of knowledge so that they too may be torchbearers enlightening the multitude groping in the darkness of ignorance.

#### TATTING TEACHER WITH BOOKS AT FINGERTIPS

Having considered the religious teacher who knows how to make use of leisure moments to help her in teaching efficiency, we shall now consider the religious teacher who does not quite understand her dedicated vocation nor the value of each golden moment. On the first holiday of the academic year this mythical Sister hurries to the library in the convent as she does every morning. There she chuckles over the comic strip "Dennis the Menace," as she cuts it out and places it in her scrapbook. Then looking out the window, her gaze is arrested by the number and variety of cars speeding past on the boulevard. A car with a Minnesota license stops at the front door of the convent. What Sister has relatives in far-off Minnesota! Under the specious pretext of watering the parlor plants the curious Sister scurries down to the street floor and, catching the overtones of the greetings, solves the mystery.

Retracing her steps, she meets Mother Superior who has an assignment for her. She is to spend the holiday in the city library with a Sister who is doing some research in classical culture. The whole day! The whole livelong day! She acquiesces speechlessly. All her plans for the day are frustrated—the filigree petal motif of the intricate design for the bulletin board, the new outfit for the Infant of Prague statue, and the remodeling of her school habit—nothing can now be accomplished. Hurrying to her room, Sister stuffs a few sets of test papers into her school bag and a tatting shuttle to boot, and, with the air of a martyr, sets out for the library with her studious companion.

Inside the building a huge mural of Prometheus is there to inspire them. But Sister, with her suffering martyr's expression, hurries on without even giving it a second glance. If that mural only had a Minnesota license affixed to it, Sister would be eager to discover where Prometheus found the fire, why he was carrying the precious spark in a fennel stalk, and why his story was so conspicuously depicted on the walls of a building dedicated to the arts. Prometheus

lacks the power to whet her curiosity, so she hastens to the spacious reading room and arranges two places directly opposite a picture of Andrew Carnegie. And not even a nod of recognition does she give the philanthropist who donated millions of dollars for the public libraries so that the multitudes in his adopted country would not suffer from a paucity of books as he did when he was a poor boy in Scotland. Busy as a beaver, she sets about correcting a pile of pupils' themes—a comma here, a period there, and vivid red under-scoring everywhere. With a sense of accomplishment she draws a deep breath as she corrects the last paper. Then she surveys her companion steeped in Hellenistic lore—Greek tomes to the right of her, Greek tomes to the left of her, Greek tomes in front of her, volumes all numbered! "It's a waste of time," muses Sister as she delves into her bag for her tatting. "All the Greek she will ever use is Kyrie eleison." And there with intellectual resources at her fingertips, surrounded by miles and miles of shelves of books containing the concentrated wisdom of the ages, a teaching Sister sits tatting.

#### BETTER TO BE STUDIOUS THAN CURIOUS

What good is it? I will never use it! Teachers are asked such questions constantly. Parents ask such questions. Pupils ask such questions. And if the teachers, the uplifters of the cultural level, those who are expected to bring pupils out of their night of ignorance and ennoble them, if they ask such questions, Lord, to whom shall we go?

It is true that very few Americans are really illiterate, and this may be due to the compulsory education laws in our wonderful country. It is also true that fewer people buy and read books in this nation than in any other modern democracy. The average Briton, for instance, reads three times as many books as the average American. If the American teachers do not read, their students will hardly develop a love of reading. The American teaching Sister must develop studious habits in herself first of all, and then in her pupils.

Edith Stein, an eminent philosopher, teacher, and contemplative, reveals in her writings a deep insight into the nature of woman. Her ideas about all the daughters of Eve are worth quoting:

Woman's talents, perfect in Mary, are in all other women tied to a wounded nature, and hence are always in peril of

being distorted. Her gift for the personal, if not guarded, may become preoccupation with herself and a desire for others' preoccupation with her; it may become vanity, an inordinate wish for praise or an uncontrolled need for communication. On the other hand, it may turn into an excessive, indiscreet interest in others, into curiosity, gossip, intrusion.<sup>10</sup>

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As a remedy against the frailties of our feminine nature Edith Stein recommends thoroughness of intellectual work. Put in capsule size for our immediate purpose, the antidote could be labelled "The Intelligent Use of Leisure Moments."

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*An estimated 10,000,000 Russians are studying English. Fewer than 8,000 Americans are studying Russian.*

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*U. S. Census Bureau figures indicate that about 43,635,000 Americans regard themselves as Catholics, about 9,200,000 more than the number given in Kenedy's 1957 Official Catholic Directory.*

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*The Diocese of Erie has started a campaign to raise \$5,000,000 for the construction of a new seminary, six regional high schools, and five catechetical centers.*

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*"Dads' Clubs" are being organized in seven Midwestern cities by the fathers of School Sisters of Notre Dame.*

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*The Coe Foundation has granted Trinity College, Washington, D. C., \$9,600 for a summer program in American Studies. The six-week program will begin in late June.*

<sup>10</sup> Edith Stein, "Witness of Love," *Walls Are Crumbling*, ed. J. M. Oesterreicher (New York: Devin-Adair Co., 1952), p. 328.



## THE IMPORTANCE OF LANGUAGE STUDY IN AMERICAN SCHOOLS

By Sister Jerome Keeler, O.S.B.\*

THE IMPORTANCE OF FOREIGN LANGUAGES in the college curriculum has long been the subject of perennial discussions and violent controversies both inside and outside educational circles. There have always been some, probably the majority group, who maintain that every really educated man and woman should learn to read and speak at least one foreign language, while another contingent, a strong minority, contend that for us Americans such study is useless and a waste of time. With the increase of interest in science and technology, so-called cultural subjects are apt to be crowded out. Then some crisis occurs which proves beyond doubt the value of linguistic training, and languages come into their own again.

So the pendulum swings back and forth between enthusiasm for language study and indifference or real opposition to it, and its exact status in 1958 is difficult to determine. Dr. Arthur Bestor unhesitatingly places foreign languages among the fundamental subjects that every student needs, with English, science, mathematics, and history.<sup>1</sup> Yet we know that there are states which do not require for high school graduation a course in a foreign language, and that there are many colleges which do not require a course in a foreign language for entrance.

An event of great significance for modern language teachers occurred in August, 1953, when an International Seminar was held in Ceylon, India, on "The Contribution of the Teaching of Modern Languages towards Education for Living in a World Community." The seminar, sponsored by UNESCO, lasted four weeks, and included participants from eighteen countries. Professor Theodore Andersson of Yale University acted as director.

The main purpose of the seminar, as the name indicates, was to consider the relationship between modern languages and inter-

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<sup>1</sup> "What Went Wrong with U. S. Schools," An Interview with Prof. Arthur Bestor, *U. S. News & World Report*, XLIV (January 24, 1958), 68-77.

national understanding. Many other allied topics, however, were discussed—goals, methods, textbooks, preparation of teachers, and like pedagogical problems. The fact that some forty persons from all parts of the world came together for a month to study seriously the value of modern languages is indeed noteworthy. They all agreed that "the shrinking of the world and the tension which characterizes the relations between nations today have given an increased importance to the concept of language as communication."<sup>2</sup> They were criticized by some scholars for overemphasizing this sociological aspect, but anyone who reads their report without prejudice will see that they also stressed the humanistic and cultural values of languages which have insured their inclusion in the liberal arts program, and their vocational values so essential in the eyes of American students.

#### AMERICA'S NEGLECT OF LANGUAGE STUDY

Americans are not and never have been a nation of linguists. This national failing is owing partly to our geographic position, isolated as we are by two oceans, and in a measure perhaps to historical reasons. When colleges were opened in American colonies, curricula modeled on those in English institutions were frequently adopted. Greek, Latin, and Hebrew were usually taught rather than modern languages. French was an elective at Harvard as early as 1735. William and Mary introduced modern languages in 1803, Princeton in 1806, and Yale in 1825. By the middle of the nineteenth century modern languages began to coexist on an equal basis with Greek and Latin, and even to supplant them in the liberal arts curriculum. This state of affairs continued until World War I. After the war, Greek and Latin lost ground, German was dropped in many institutions of higher learning, French held its own, and Spanish began its boom.

With the spread of Dewey's philosophy, practicality became the criteria by which the importance of studies was judged. Foreign languages were neglected, their value being deemed cultural rather than practical. Dewey preached the necessity of learning to live in an American community, not yet knowing that we all belong to

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<sup>2</sup> United Nations Educational, Scientific and Cultural Organization, *Teaching of Modern Languages* (New York: Columbia University Press, 1955), p. 12.

Wendell Wilkie's "One World." Strangely enough, in the nineteenth century, when the United States lacked means of transportation and communication, more people studied foreign language than in the first half of the twentieth century with its world air lines, automobiles, diesel engines, deluxe steamships, telegraph, telephone, radio, and television. Foreigners, especially Europeans, most of whom are at least bi-lingual, cannot understand our lack of competence to communicate with others whose language is not English and our attitude of national self-sufficiency. William Parker says that they are bewildered by "our monolingual discourtesy, our cultural arrogance, our evident ignorance of the fact that ethnic symbols and sympathies and aspirations defy translations and must be directly apprehended by sufficient knowledge of a foreign tongue."<sup>3</sup>

#### KEY TO INTERNATIONAL UNDERSTANDING

In practically all European institutions of higher learning foreign languages are included in the liberal arts curriculum. What then is their educational value? Should we require them in our colleges here in the United States? First of all, as the Ceylon Seminar points out, they are a key to international understanding. By becoming familiar with the language of another nation, by acquainting ourselves with its civilization and culture, studying customs which at first sight seem curious or even offensive, we learn tolerance of those who differ from us. This mutual understanding is, more than ever before, of vital consequence in this last half of the twentieth century. S. M. Brownell, former United States Commissioner of Education, once said: "We are in a period of history when America's role—even her survival—depends on America's knowledge and understanding of peoples everywhere—knowledge of their mother tongue and understanding of their native ways. And if we are in fact to know and cooperate with our neighbors over the world, there must be Americans who are able to speak their languages and read their languages."<sup>4</sup>

Our young men in the armed services, our technical experts all over the world, our missionaries to Europe, South America, Asia, and Africa, our people in the diplomatic service and in foreign

<sup>3</sup> William R. Parker, "The Language Curtain," *Modern Language Journal*, XXXVIII (January, 1954), 3.

<sup>4</sup> S. M. Brownell, "Foreign Language Teaching and the Office of Education," *Modern Language Journal*, XXXIX (May, 1955), 223.

commerce, can certainly do more effective and fruitful work and be better ambassadors of good will if they speak the language of the country in which they are working. Few will dispute the fact that if America is going to maintain her position as the leading nation of the free world, if her intellectual leadership is to equal her political power, she must have citizens who can communicate with ease in other languages, and have a sympathetic understanding of ways of life that differ from our own.

#### LANGUAGE AND STRUCTURE OF THOUGHT

Another major contribution of language study lies in its revelation of the structure of human thought. It shows the workings of the human mind, makes us realize that there are expressions in other languages which simply cannot be translated into English. Robert Maynard Hutchins says that every one should master a foreign language, since no one can understand his own language or what a language is by speaking or studying his own.<sup>5</sup> Looking at a language objectively from the outside in instead of from the inside out is a new intellectual experience. It involves new techniques, the solving of new problems. Language is the instrument of thought, and its use develops habits of accurate written and oral expression. Sten G. Flygt sums up the end results of linguistic study as attitudes, orientations and intellectual and linguistic sensitivity, perceptivity and incisiveness. "The real values . . . are . . . mainly non-conceptual, unconscious, subtle but far-reaching changes in orientation to the significant things of life. . . ."<sup>6</sup> The Ceylon Seminar, in dealing with the humanistic aspect of the teaching of modern languages agreed that they are "an instrument of education capable of developing the highest cultural qualities: the mastery of the physical organs of speech; the intellectual qualities of mental discipline, receptivity to and critical appreciation of new ideas, and the power of self expression; the emotional and spiritual potentialities afforded by access to the finest expressions of human experience and aspirations."<sup>7</sup>

<sup>5</sup> Robert M. Hutchins, *The University of Utopia* (Chicago: University of Chicago Press, 1953), p. 56.

<sup>6</sup> Sten G. Flygt, "Ends and Goals in Foreign Language Study," *The Journal of General Education*, V (April, 1951), 220, quoted in Louis J. Hudon, "Humanities, Language, and Contemporary Foreign Literature," *The French Review*, XXVII (January, 1954), 213.

<sup>7</sup> UNESCO, *op. cit.*, p. 19.

## VOCATIONAL VALUES IN LANGUAGE STUDY

There are, of course, vocational values in the study of modern languages, some of which we have already mentioned. A report, published in the *Modern Language Journal* back in 1932, listed sixteen occupations for which modern languages were a primary requirement, thirteen for which they were an advantage, and thirty-one for which they were an asset.<sup>8</sup> Theodore Huebener, in a little booklet entitled *Opportunities in Foreign Languages*, gives a much more complete and up-to-date catalog of positions open to people versed in a foreign language. He says: "The field is so wide that there is room not only for the expert with near-native competency in several languages, but also for the person who has but a bowing acquaintance with one foreign language. However great or meager the knowledge may be, it is a cultural and a vocational asset."<sup>9</sup>

In addition to the positions already mentioned, he adds those connected with stenography, export-import business, broadcasting, banking, airlines, architecture, book publishing, journalism, automobile business, hotel service, scientific research, international relations, library, motion pictures, social work, translating, tourism, civil service, foreign service, United Nations, immigration, armed forces, and teaching. This is a rather imposing list, and Huebener insists that it is not intended to be complete.

## OBJECTIONS TO LANGUAGE STUDY

There are, as you well know, educators who oppose the inclusion of modern languages in the college curriculum. I shall sum up briefly the objections put forth most frequently. First, those who view languages from the vocational standpoint claim that jobs in the field are few and difficult to obtain. Comparatively speaking, this may be true. Those who major in science or economics may possibly have a better chance to make a good living than those who major in languages. But the list quoted above proves definitely that there are openings for the language majors also.

Second, some say that the time spent in learning languages is

<sup>8</sup>W. L. Schwartz and others, "Vocational Opportunities for Foreign Language Students," *Modern Language Journal*, XVI (April, 1932), 545-582.

<sup>9</sup>Theodore Huebener, *Opportunities in Foreign Languages* (New York: Vocational Guidance Manuals, 1955), p. 5.

disproportionate to the value achieved. They believe that an increase of good will and international understanding can be attained in other less painful ways and in less time than by taking French or Spanish six years. It is true that by studying in English about France or Spain and reading their literature in translation, one can obtain some knowledge of their civilization and culture. But most people will also agree that a true feeling for a nation and country comes only with experience in their language, and that translations are never as good as the original. Moreover, international understanding is only one of the reasons for studying foreign languages.

Third, it is argued that languages do not lend themselves to integration and therefore do not fit into the pattern of general education or liberal arts. We reply that a good college language course covers not only vocabulary and syntax, grammar and composition, but touches on the geography, history, folklore, literature, art, music, and philosophy of the country being studied. Just as one can integrate English and history, one can integrate French and history. A good teacher can co-ordinate language study with other courses in the field of humanities, communication, and the social sciences.

#### PREPARING LANGUAGE TEACHERS

One cause for the objections to language study and for the little increase in the number of language students is, without doubt, the poor preparation of language teachers. Many Americans undertake foreign language teaching without a thorough understanding of the language and with little acquaintance with the history and civilization of the country. Foreign teachers usually know the language itself better as also the culture of the country, but frequently they do not understand American boys and girls, and have no notion of our methods of teaching. Any language teacher should be given adequate training in the language, literature, history, and civilization of the foreign country, plus a good course in educational psychology, one in methods of teaching foreign languages, and observation and practice teaching in the language under the guidance of a competent instructor. Normally two years of the language in high school and at least thirty hours in college are the minimum requirements. A good oral command of the language is necessary and can hardly be acquired without spending some time in the

country where the language is spoken. The junior year abroad is an ideal arrangement. If a sojourn in the country cannot be managed, living at Middlebury or in some equally good French or Spanish House is a fair substitute.

With regard to methods, the aural-oral approach is now pretty generally used, and is preferred to the grammar method or the reading method, both of which are somewhat out-moded. The general objectives of any beginning course are to teach the language skills, so that the students learn to understand, read, speak, and write the language. A particular course may have a particular aim. For instance, someone looking forward to travel in Europe may be interested in learning to speak the language. A person preparing for the reading examination required of graduate students may want to learn to read the language. Grammar is a tool and should be treated as such. If students are to acquire the ability to read a language with ease and to speak it correctly, they must have some basic knowledge of its mechanics. These need not be taught by drilling vocabulary, parts of speech, parsing and analysis ad infinitum, but rather in the very process of using the language, reading, speaking, and writing it. This method is equally effective and stimulates far more interest. Some one has said that some modern language teachers teach a dead language and preach a funeral service over it five times a week.

#### FOREIGN LANGUAGE IN ELEMENTARY SCHOOL

There has grown up during the past few years a rapidly developing trend to teach foreign languages in the elementary grades. It owes its momentum, at least in part, to a talk given on May 3, 1952, to a large gathering of teachers in St. Louis, by Dr. Earl McGrath, at that time United States Commissioner of Education. His general topic was the importance of foreign languages in today's world, and he advocated their introduction in the elementary school program. A month later the Rockefeller Foundation made a grant to the Modern Language Association for a three-year study of the teaching of foreign languages in America, and the MLA-FL study was begun in December, 1952. The "FL Program," as it is commonly called, has proved a clearinghouse of information on foreign language study, and has promoted a great deal of scholarly research. Its



major effort, however, has been expended on FLES, foreign languages in elementary schools.

Teaching languages to children is not an entirely new venture, of course. It has been done in certain public school districts and in some private schools for many years. For example, the Cleveland schools, under the leadership of Dr. Émile de Sauzé, have been carrying on this practice with marked success since 1922. Recently, however, it has become more widespread.

Those who advocate the practice argue thus: Young children pick up language faster than adults because they are quicker at learning orally, they imitate more accurately, and they are not hampered by shyness, self-consciousness, and inhibitions as older people are. They are curious and adventuresome. Scientific study reveals that an optimum age for language learning is from ten to fourteen. Dr. Wilder G. Penfield, brain surgeon and director of the Montreal Neurological Institute, says that the human brain has a plasticity at that time and a specialized capacity for acquiring speech which is lost later. If students do not begin a language until their junior year of high school, and have no opportunity to continue it in college (as is frequently the case), what they learned is usually forgotten and almost worthless.

#### PROBLEMS IN LANGUAGE TEACHING

Those who object to foreign languages being taught in the elementary grades say that if they are, other learning, more essential, will have to be neglected or crowded; that elementary school teachers are not prepared to teach foreign languages; that not enough time can be devoted to them to accomplish any good—twenty minutes three times a week is commonly allowed. They recommend that in elementary and high school the opportunity to learn foreign languages be offered to those who show aptitude for them or who wish to study them for particular reasons, but that there be no requirement. They feel that it would be better for a smaller group to be given more time and personal assistance than for a larger proportion to get a smattering. This select group would be apt to attain a high level of competency adequate to meet the specialized needs of our day.

There are many other minor problems that must be taken into

account when considering methodology and the training of teachers, as the following questions suggest: Are there five or thirty in the class? How often is the class taught—three, five, or seven times a week? What is the average age of the students taking the course, their background, environment? In what type of community do they live? Do they ever speak the language outside the hours of class? What are the specific objectives of the course? What equipment is available in the way of texts, library books and magazines, slides, films, recorders, earphones, records, etc.? Is there a language laboratory set up? The answers to such questions are important in determining the method the teacher will use, the training she needs, and her predictable success.

There are other subjects in the curriculum that may be more essential than foreign languages. Theology, philosophy, English, possibly the natural and social sciences may rank higher in the hierarchy of educational values. But as an academic discipline, as a means of developing reflective thinking and broadening cultural horizons, foreign languages cannot be lightly passed over. Our Holy Father Pope Pius XII, himself a distinguished linguist, recognizes their importance for good international relations and advises: "In order to maintain themselves free of harmful particularizations, it is necessary to multiply the contacts between teachers and students of the various countries, to develop, by the study of languages and by useful collaboration, the appreciation of the intellectual riches proper to each."<sup>10</sup>

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The Young Catholic Messenger for February 14 presents "The Stations of the Cross" in a style which should have great pupil appeal. The writer, Father James Hurley, has Our Divine Savior speak, as it were, to those making the Stations.

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<sup>10</sup> Pope Pius XII, quoted in "Opinions Worth Hearing," *Modern Language Journal*, XXXIX (January, 1955), 20.

## COLLEGE STUDENTS' ENTHUSIASM FOR AUGUSTINE'S *CONFESSIONS*

By Sister M. Rosamond Nugent, O.S.F.\*

ONE NEVER CEASES TO WONDER at the vital and forceful personality St. Augustine becomes for the readers of his autobiography. Students come away from the experience of studying his portrayal of himself bearing witness to their conviction that they know him more intimately than their closest friend and understand him better than does his most learned critic, whether the latter be protagonist or one inclined to belittle his greatness. They will, for instance, give credence to Robinson<sup>1</sup> or Kempf<sup>2</sup> or Bourke<sup>3</sup> in the analysis of "the pear tree theft," but they will not concede that the analysis of any or all of them squares completely with Augustine's own view of the matter. Neither will any diatribe against him, however cleverly couched, shake their assurance that they can accept his account of himself at face value.

A case in point of this assurance occurred recently in the writer's class when students heard the "Wise Guy's" estimate of Augustine as "a sexually repressed monk who wrote the *City of God*," proposed by Amherst's Professor James Martin, Jr., in one of his much publicized religion examinations, designed to provoke student argument and discussion.<sup>4</sup> The laughter of the class at this ridiculous caricature of Augustine was as spontaneous as the reaction of the Amherst student who wrote: "To call Augustine a 'sexually repressed monk' is just too funny. Have you ever read his *Confessions*?"

### JOY OF WRESTING THOUGHT FROM RHETORIC

This conviction on the part of students that they understand

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<sup>1</sup> Henry Robinson, "Augustine's Pears," *America*, XLIII (April 19, 1930), 37-38.

<sup>2</sup> Joseph G. Kempf, *Helping Youth to Grow* (Milwaukee: Bruce Publishing Co., 1941).

<sup>3</sup> Vernon J. Bourke, *Augustine's Quest of Wisdom* (Milwaukee: Bruce Publishing Co., 1945).

<sup>4</sup> *Time*, LXX (November 4, 1957), 71.

Augustine, their amused tolerance of those who do not, and their animated informal discussions of his views, not infrequently overheard in such unlikely places as the college dining room, just as though they were the latest pronouncements of a popular contemporary thinker, set the teacher pondering the "why" of all this student enthusiasm, even while one is fervently thankful that it is being expended on a vehicle so eminently capable of challenging their thinking and helping them to acquire habits of understanding.

Does the universality of the appeal of the *Confessions* lie in its subject matter? Does it stem from Augustine's plumbing the depths of human emotions and portraying the struggle of the soul to overcome its lower nature and achieve its God-given destiny, with a psychological insight that beggars comparison? Or is it because the matter he treats runs the gamut of human interests?

The uniqueness and variety of the term papers submitted by each succeeding class of students would seem to the writer to lend support to the last-named reason. There was the student contemplating a career in nursing education, for instance, who compared Augustinian and modern infant psychology. And the English major who studied the mysticism found in the *Confessions* with that of the "Easter Poets." A student teacher was jubilant over the modernity of Augustine's views on education, while a special student who had her Master's degree in psychology wondered why modern psychologists talked of the therapeutic values of breast-feeding for both mother and child as though it were a new discovery when "here it was" described with far more penetration by this amazing fourth-century Father of the Church.

Still, all of these subjects, varied as they are, students can find treated elsewhere in greater detail and more comprehensively. Why this enthusiasm, then, about their discovery in the *Confessions*? It would seem that it is precisely in this—the *discovery* by the student himself—that the appeal lies. Others may tell him what Augustine says, but that is what *they* think. In wresting the thought from the rhetoric of Augustine's silver Latinity the student glories in his personal contact with a man of Augustine's intellectual stature. He finds it flattering to have an intellectual "great" speak to him directly—directly, in the sense that he finds Augustine's message for him a unique one, quite distinct from what he has said to every other reader. All of which is another way of saying that in the

*Confessions*, as in great poetry, the reader finds mirrored there, with greater or lesser clarity of reflection, his own background and experience.

#### NEED FOR STUDENT SELF-ACTIVITY

To permit this personal discovery on the part of the students, however, it will be evident that the teacher must keep in the background. This is true even in the matter of assignments. If the students have in their own hands a calendar of the entire course, a schedule, that is, listing discussion topics for each class meeting, reports, term papers, and so on, they are conditioned to get their teeth into the substance of the *Confessions* on their own initiative. Even those with less proficiency in Latin lose the self-consciousness of their inadequacy and use the knowledge of Latin which they do possess to full advantage when it is a tool for solving problems. Using it in this way is likewise an incentive to brush up on forms and grammatical principles grown cobwebby with disuse.

Over and above the appeal of personal discovery is the stimulus to students to do the deepest thinking of which they are capable about matter treated and questions raised in the classic. Even the apparently least important of these topics seems to involve profound principles when it is under the scrutiny of Augustine. Witness, for instance, Henry Robinson's continued grappling with the problem of "the pear tree theft" many years after he had studied the *Confessions*.<sup>5</sup> Even after publishing his views on the matter, he seems not to have satisfied himself that he had given it his best thought. Later, too, one finds him alluding to this episode in St. Augustine's life in his popular novel, *The Cardinal*.<sup>6</sup>

The value of the *Confessions*, therefore, both for the educator and the educand, can hardly be overestimated. Mortimer Adler, speaking of books such as this, one time advised: "If the teacher is not a Socrates, the only books he can use to good effect are the very greatest books, . . . for only such books will be above both himself and his students; . . . only such books will pose both teacher and students problems, rather than give them codified and readily

<sup>5</sup>Robinson, *op. cit.*

<sup>6</sup>Henry Morton Robinson, *The Cardinal* (New York: Simon and Shuster, 1950).

memorizable answers."<sup>7</sup> Before him Cardinal Newman in his *The Idea of a University* expressed again and again the need for self-activity in the acquisition of knowledge. He maintained that knowledge passively received does not remain long, nor does it function. There must be mastery on the part of the recipient that is the result of effort. "Self-education in any shape, or in the most restricted sense," he asserts, "is preferable to a system of teaching which, professing so much, really does so little for the mind."<sup>8</sup>

#### BEST RESULTS IN GROUP WORK

To obviate passive receptivity of the ideas contained in the *Confessions* and to secure maximum effort and a regimen of intellectual discipline for all the students enrolled in the course, the writer, by a process of trial and error through the years, has found group work the method productive of best results. A class, say, of twenty students is divided into four committees with daily rotating chairmen, at the first class meeting. At the opening of each class thereafter each of these committees is assigned one of the problems scheduled in the course syllabus or calendar for that date. To pool the ideas students have gleaned from their individual study and investigation of the problems listed for class presentation and to permit the chairmen to organize them, the committees engage in a short buzz session. The class as a whole, arranged informally in a semicircle, then discuss each committee presentation. And it is the writer's consistent experience that there is no dearth of viewpoints and no reticence to express them.

Despite all this dialectic, the students, most of whom are first-semester sophomores, leave almost every discussion with an attitude of questing. In trying to solve the problem of Augustine's inability at the end of his Manichaean period, but before his conversion to Christianity, for example, to conceive of a spiritual substance, they look forward to their second-semester philosophy course, Rational Psychology, to put them on firmer ground in discussing the substantiality of the soul.

The reader will agree, no doubt, that the *Confessions* is a book

<sup>7</sup> Mortimer J. Adler, "The Order of Learning," *The Philosophy of Christianity*, Proceedings of the Western Division of the Catholic Philosophical Association (San Francisco: Western Division, A.C.P.A. 1941), p. 123.

<sup>8</sup> John Henry Newman, *The Idea of a University* (New York: Longmans, Green and Co., 1947), p. 131.

that is "above the student," as Adler demands that a book for college students should be, if it is to be used with good effect. As to its satisfying his other specification, that it be "above the teacher," the writer doubts that even a Socrates would know all the answers to the problems it poses, or to the questions sophomores pose to the teacher as they study it. When her students seek guidance in finding an account of the historical development of confession as it is practiced in the Church today, or insist that they must have source material on the ethical standards of the Romans of Augustine's day in the matter of debts contracted, she is tempted to demonstrate to superiors the urgency of granting her an "anticipated" sabbatical leave for the purpose of protracted historical research. Still, admitting the inadequacy of her research and well aware that she is not a Socrates, she is reassured by the knowledge that in her teaching she is without question using the right book.

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*A selective guide to children's books, entitled Growing Up with Books, may be obtained from R. R. Bowker Company, 62 West 45th Street, New York 36, New York, at 10 cents a copy, or at \$3.35 for lots of 100.*

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*About three hundred sisters attended the fourth meeting of the Eastern Sister Formation Conference, which was opened by His Eminence Francis Cardinal Spellman, at the College of Mount Saint Vincent in New York early last month.*

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*The new governor of the Hawaiian Islands, William F. Quinn, is a graduate of Saint Louis University.*

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*The seventh central Catholic high school to be organized in the Archdiocese of Dubuque will be built in Lansing, Iowa. It will serve five parishes.*



## ADJUSTING PUPILS' SCHEDULE TO SOLVE READING PROBLEM

By Francis J. Lodato\*

**T**HE TIME IS PASSING rapidly by and Johnny still cannot read. We have run the gamut of reasons from emotional blocks in poor readers to poor teaching. It is not the specific purpose of this article to add still another reason for Johnny's difficulties, but rather it is written with the hope that a few positive ideas may be found in the following statements.

It would appear that the people who have judged the cause of Johnny's difficulty to be a lack of desire to learn how to read because of a low climate for reading in the home have arrived at the heart of the problem. One may add to this the fact that some elementary school teachers who have a maximum of professional training and a minimum of academic training do not provide a climate favorable to intellectual education.

The schools are not asked to determine the general cause of the decline in the art of reading, but rather they are challenged to solve each reading problem individually. The school officials may find students suffering from reading difficulties because of improper teaching, poor eyesight, emotional difficulties, lack of desire to learn since their peers place little or no value on learning, poor classroom motivation, or any one of a host of other impediments.

However, so much has been done with the poor reader that the superior reader has usually been completely overlooked. The problems of solving the difficulties of the poor reader and of providing an advanced program for the superior reader can be solved simultaneously.

### SOLUTIONS ALREADY TRIED

In the past school officials have sought to solve reading problems in a variety of ways. Grouping within the classroom according to ability level is a popular method, but its value becomes questionable as classes become more crowded. A remedial reading program handled by an expert at various times during the week is another

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attempt to solve the problem. Unfortunately the remedial reading person is often a special teacher who may visit the school only one day a week and thus the progress of students of necessity is accomplished at a slower rate.

If there are many children who have reading difficulties in a particular school, the remedial reading person may find that there are too many individual problems in each of his groups. He may find some students needing one type of help and other students requiring a different kind of instruction. This produces a greater problem since the children are singled out from the rest of the class and are sent to the remedial reading center only to find once again anonymity in a large group.

Another type of instruction is given to slow readers by primary teachers who offer individualized reading instruction in the form of oral reading which, if not conducted properly, may cause a decline in reading comprehension, or even produce anxieties and tensions in the child who is reading. School authorities may also suggest psychiatric help as a means of coping with the problems of the poor reader.

These methods have borne some fruit but one may wonder if they have produced effects which are commensurate with the efforts involved. Many of the afore-mentioned methods may be out of the reach of administrators in particular schools. Another problem may arise out of the fact that personnel capable of handling the more difficult assignments are scarce. Must the administrator simply overlook the problem and do nothing? Of course, the answer is negative. The elementary school administrator has in his hands a most important ally, namely the program.

#### ADJUSTING SCHOOL SCHEDULE TO READING LEVELS

Elementary school principals should see that the children in their schools are tested yearly to determine the placement of the students in the matter of reading achievement. These children should be observed carefully so that they are not permitted to fall too far behind their grade placement. A student should *never* be allowed to become progressively poorer. Teachers are in a position to avoid serious problems by solving minor ones as they appear. One way of doing this is by removing children from the regular classroom reading program once they have fallen six months or more behind the test norm for their particular grade.

Once the students have been tested carefully the principal may then proceed to the second step. Upon initially reading the proposed second step, many administrators may be critical of it. But upon due consideration and deliberation, the practical and sound nature of it will become apparent.

A positive solution to the reading problem may be found by programming all of the reading classes throughout the entire school for the same time of day. Since the reading level of the children has already been determined and this information has been placed in the hands of the teachers, there is no problem in identifying those children who are slower or more advanced than normal grade level. The teachers would then assign each student to the grade wherein his particular reading level is being handled. The student may be advanced or retarded for this period of the day.

A sample of this would be a fourth grade where a few students who are able to read on the sixth-grade level would be placed in the normal reading program of the sixth grade. The children who had achieved a mastery of reading equivalent to that of the fifth grade would participate in the reading instruction of that level. Those children who are approximately at a normal reading achievement for their grade would remain in their own classroom. In this room they would be joined by the other children in the school who are reading at a fourth-grade level.

This method can be followed also for the downward progression. The children of the hypothetical fourth grade with which we are dealing who are behind their grade in reading ability would be sent to classes below their level. Thus, children reading at grade-three level would be assigned to the third year. Children reading below the third year would be assigned to appropriate classes in either the second or first grade.

Administrators may question the advisability of sending older children to the earlier grades. It may be felt that the older children may resent this placement. However, if the older children are used as reading helpers they will probably be more receptive to being included in the reading instruction of the younger group. The older child would profit from directing the reading of the younger children since he would participate in the reading exercises and the phonetics drills of his younger companions.

Another problem which might trouble administrators is the main-

taining of order throughout the school as the children change rooms. Once the children become accustomed to the daily routine of changing classes for the reading hour it will move along as harmoniously as any other procedure.

#### HANDLING FRINGE GROUPS

There is one other factor to be considered. This aspect centers around the placement of the fringe groups during this hour. The fringe groups are those which are above the reading level of the highest grade and those which are below the reading level of the lowest grade. The highest group can easily be accounted for by providing them with individualized reading assignments. Whereas, the lowest group would require specialized instruction given in such a manner so as to meet the individual needs of the students.

The success of this method would depend upon the actual preparation and guidance of teachers in this project so that the teachers would present a somewhat integrated approach to their students. One way of guaranteeing to the students the proper approach in this method would be through the adequate supervision of the teachers in the initial stages of this program.

It is deemed advisable that teachers work with their own classes to insure the proper attitude toward this method of instruction. This is desirable since the teachers will have the confidence of their students and may point out the values inherent in such a program.

One must realize that the theorist can go only so far. The success of any program depends ultimately upon the competency and imagination of the teacher who is executing the plan.

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*The Sacred Congregation of Seminaries and Universities has disclosed that there are 400 major and 590 minor seminaries, with a total enrollment of 140,500 students, under its jurisdiction. These figures do not include seminaries of mission territories.*

## CATHOLIC UNIVERSITY RESEARCH ABSTRACTS\*

A STUDY OF PERTINENT FACTORS IN RELATION TO ACADEMIC FAILURES IN THE COLLEGE OF ARTS AND SCIENCES OF THE CATHOLIC UNIVERSITY OF AMERICA FROM 1947-48 TO 1954-55 by Patricia G. Reybold, M.A.

This study aims to investigate the students who were dismissed for poor scholarship from the College of Arts and Sciences of The Catholic University of America from 1947-48 to 1954-55 in order to obtain information that may prove helpful to guidance personnel.

In the eight-year period a total of 183 students, or 1.4 per cent of the total college enrollment, were dismissed for poor scholarship. Two per cent of the total lay male, 1 per cent of the total lay female, and 0.36 per cent of the total religious male enrollment were dismissed. Over the eight-year period, freshman dismissals ranged from 2.4 per cent to 5.0 per cent of the total yearly freshman enrollments. Veterans accounted for 28.4 per cent of the dismissed students.

Fifty-four of the 183 dismissed students were readmitted to the university. Of these, 8 graduated, 14 were still in the university at the time of the study, 19 withdrew, and 13 were dismissed a second time. Financial problems, personal problems, and indifference to study were the three main reasons found for the failures. The largest percentage of dismissed students lived at home. Science and mathematics were the courses most frequently failed by the dismissed students. Almost one-third of the dismissed group were reported from time to time to the Absence Committee.

A STUDY OF CATHOLIC SECONDARY SCHOOLS AND PUBLIC RELATIONS IN THE DIOCESE OF WHEELING by Sister M. Deo Cara Prendergast, S.S.J., M.A.

This dissertation has for its purpose the evaluation of the special techniques used by the Catholic secondary schools in the Diocese of Wheeling to make the public aware of the schools' functional role.

The results of the study show that the public-relations techniques used by the diocesan high schools have not only been successful but

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\* Microfilms of M.A. dissertations may be obtained through the interlibrary loan department of The Catholic University of America; information on costs will be sent on request.

have created a better feeling among the non-Catholics in the community and especially among the personnel of the public schools. As a result of these public-relations activities there has been an improvement in the status of the Catholic secondary schools in the communities of the Diocese accompanied by a better realization on the part of the general public of the valuable contribution of the American Catholic secondary schools to democratic community living.

**HISTORY OF THE PSYCHO-EDUCATIONAL CLINIC AT MARYWOOD COLLEGE, SCRANTON, PENNSYLVANIA** by Sister M. Gloria May, I.H.M., M.A.

This study outlines the work of the Psycho-educational Clinic at Marywood College. It shows that the clinic, in its diagnosis and correction of cases involving speech disorders, reading disabilities, emotional disturbances, and need of occupational guidance, fulfilled the definition of a psychological clinic. It reveals that as an educational agency the clinic provides a laboratory in clinical practice for graduate students, an observatory in clinical procedures for undergraduate students majoring in elementary education, a demonstration clinic for student nurses, and a classroom for the slow-learning child.

The study concludes that this clinic, supplemented by community welfare services, and utilizing the skills of psychologists trained in consultation and testing, has made a valuable contribution to the local community, especially in school problems.

**THE AGE FOR FIRST COMMUNION AND ITS EDUCATIONAL IMPLICATIONS** by Sister M. Philothea Flynn, O.P., M.A.

The purpose of this study was to investigate the position of the Church regarding the age of First Communion and to determine the educational implications of this position. The method of investigation involved a twofold procedure: (1) A questionnaire was distributed throughout the United States to obtain data on the current custom of age for receiving First Communion. (2) A documentary survey was made of the literature relative to the age of First Communion.

Though the custom of infant Communion which existed in the

early days of Christianity was gradually abolished in the West, the custom of early Communion spread until by 1215 the Fourth Lateran Council prescribed it for the entire Church. Gradually through the years, however, First Communion was delayed until children had reached the age of twelve or thereabouts. Reasons found for this deferment were: (1) the misinterpretation of the term "age of discretion," (2) the examination of candidates in Christian doctrine, (3) Jansenistic influence on theological teaching, and (4) the fear that early Communion would tend to terminate religious instruction for many children.

The trend in the United States today is that the majority of children receive First Communion in the second grade. However, since the decree *Quam Singulari* by Pius X recommends that First Communion should not be deferred too long after the child reaches his seventh year, and since the words of the Lateran Council "after coming to the use of reason" are now authoritatively interpreted as including children who "begin to reason," the investigator infers that the first grade would seem to be the proper grade for First Communion.

THE INFLUENCE OF PERSONALITY ON THE LISTENING ABILITY OF  
SIXTH-GRADE CHILDREN by Rita F. LeFevre, M.A.

This study aimed to ascertain the relationship between the personal and social adjustment of sixth-grade pupils and their listening efficiency in the classroom. A testing program was administered to 354 pupils from six Los Angeles parochial schools and the correlation between listening comprehension scores and personality adjustment scores was found. The data were further analyzed to determine the relationship between intelligence and listening comprehension and to note the effect of sex difference on the listening comprehension scores.

It was found that for the children of average and superior intelligence participating in this study there was no significant relationship between personality adjustment and listening efficiency. However, a definite positive relationship was found to exist between social adjustment and listening efficiency for the below-average intelligence group. Intelligence and listening efficiency were found to be significantly correlated. In this study the listening efficiency of the boys was found to be significantly superior to that of the girls.



## HIGHER EDUCATION NOTES

A Council of Educational Advisers to the President, charged with the responsibility of monitoring Federal educational activities on a firmly established continuing basis and of making timely recommendations for better co-ordination and greater effectiveness, is one of five proposals for a bold program of Federal action in education, made by the American Council on Education recently. The four other proposals are: (2) Grants to graduate schools offering the Ph.D. degree for the purpose of increasing their output by offering fellowships to students now in residence or to prospective students in academic areas where the instructional capacity of the institution is not now being fully used. There would be 1,000 fellowships the first year, and 1,500 thereafter, at an average of \$2,000 each. A cost of education payment of \$1,000 per student per year would be made to each institution in which one or more fellowship holders enroll. (3) Continuation of the College Housing Loan Program, and initiation of a program of loans at the same rate to institutions for academic facilities, plus an alternative program of grants to defray up to 50 per cent of construction costs. (4) Assistance in removing financial barriers to higher education for qualified students by means of (a) a credit against income tax otherwise payable for 30 per cent of the amount actually paid by a taxpayer for tuition and fees to an institution of higher learning, and (b) Federal scholarships averaging \$750, without limitation as to institution or academic field, to be awarded on the basis of ability and need, in a number affording on the average at least one scholarship to each year's graduates of each U. S. high school, but not allocated on the basis of one to each school. A cost of education payment of \$500 per year per scholarship holder would go to each institution. (5) Modification of existing Federal programs affecting higher education, such as research projects and ROTC training, in order that they may no longer constitute financial drains on the resources of colleges and universities.

It is estimated that the proposed program would cost the Federal Government \$638,000,000 a year. Federal agencies already spend more than a billion dollars each year in ways that directly or indirectly affect colleges and universities.

To develop more college teachers to meet the present crucial need, Marion B. Folsom, Secretary of Health, Education, and Welfare, last month proposed a program of Federal aid to universities which would provide \$2,800,000 for graduate fellowships the first year, to be increased to \$12,600,000 in a four-year period, that is, through June, 1962. Each fellowship would be awarded for the length of time required to complete the course of study involved, not exceeding three academic years. It is estimated there would be approximately 1,000 fellowships the first year and 1,500 a year the next three years. Institutions with programs leading to the Ph.D. or an equivalent degree would be awarded grants on a fifty-fifty matching basis, up to \$125,000 a year, to assist them in establishing new programs or expanding existing ones. The institution could elect instead to receive \$500 for each of its students who attends on a fellowship awarded under this proposal.

The President's Committee on Education Beyond the High School estimates that the approximately 225,000 full-time and part-time teachers in the Nation's 1,900 colleges and universities will have to be increased by from 180,000 to 270,000 additional teachers within the next twelve years, to accommodate a totally unprecedented increase in enrollments. This would be over and above the estimated 18,000 teachers needed each year merely to replace those who retire, go into other work, or die. Of the 9,000 students awarded Ph.D.'s in our graduate schools every year, no more than 3,500 are available as new college teachers. In 1955 and 1956, only about 1 out of 4 persons receiving a doctorate in chemistry and in engineering entered educational service.

Laymen make up 68 per cent of The Catholic University of America's full-time faculty and 67 per cent of its student body. This and many other facts about America's national pontifical university are revealed in a brochure issued last month. Total enrollment for the 1957 autumn semester was 3,828 (2,631 full-time and 1,197 part-time) students. The faculty totaled 360 instructors, 271 full-time teachers and 89 special lecturers. The graduate-study nature of the University is indicated by the fact that last year more than two-thirds of the degrees awarded were graduate degrees; of the 912 degrees conferred, 611 were graduate. Throughout the country, 628 educational institutions, including 281 of collegiate rank and

347 secondary schools, are affiliated with the University. Surrounding the campus proper there are 86 houses of study of religious communities—55 of men's and 31 of women's communities. In 1956-57 the University granted \$108,963 in endowed scholarships and \$123,815 in non-endowed scholarships, and distributed \$227,930 of Government grants for scholarships and student stipends.

**Forty-five high school biology teachers** will be selected by Marquette University for participation in a six-week institute to be held at the University from June 23 to August 1. The institute is sponsored by the National Science Foundation. Awards include tuition and fees, travel, and dependency allowances, in addition to a cash stipend of \$450. Institute director is Dr. Rezneat M. Darnell, a member of Marquette's biology faculty.

**Fresh Insights for Better Teaching** is the theme of the 1958 summer session at Loretto Heights College, suburban Denver, Colorado. In addition to the regular summer program, four special institutes and workshops are scheduled. These include an American Studies Program, a refresher course designed for teachers of American history, literature, and social studies; a Creative Writing Workshop, a Reading Workshop, and a Theology Institute, which will be directed by the Dominican Fathers. The summer program begins June 27 and ends August 1.

**Students in TV College** at the University of Detroit pay tuition at a reduced rate and are able to purchase a five-channel set at a special price. They save enough in tuition over one or two semesters, depending on whether they are registered in day or night school, to pay for the set. After one semester of experimenting, students and faculty, according to University officials, find many advantages in TV instruction. Quiz and seminar sessions are held on campus weekly for TV students.

**Scholarships for Austrian summer schools** of interest to American students are being offered by the Institute of International Education (1 East 67th Street, New York 21, New York). Applications for scholarships must be made by April 15.

## SECONDARY EDUCATION NOTES

**Public high schools are lagging** far behind private secondary schools in leadership production, according to Arthur E. Nealy, educational director of *Who's Who in America*. On a per capita basis, says Nealy in the most recent issue of the *Bulletin of Educational Philanthropy*, published by *Who's Who*, the nation's private prep schools are doing four times as good a job in turning out leaders in all walks of life. The survey was based on a query sent to 41,564 men and women whose biographical sketches are in Volume XXIX of *Who's Who* and who will also be listed in the forthcoming Volume XXX, the sixtieth anniversary edition to be published this month. When the replies are projected to cover the 48,000-odd biographees in Volume XXIX who attended high school in this country, the number of *Who's Who* biographees who attended public high school is 0.4 per cent of the total high school enrollment. The same figure for private school products in proportion to private school enrollment is 1.4 per cent. Asserting that private schools have better academic programs and do more to mold character, as indicated by their leadership production record, Nealy asks for an immediate increase in philanthropic aid to these schools in the national interest.

**Schools are levers** by which we attempt to improve the conditions under which we live and work. The schools then, reports the January *California Journal of Secondary Education*, are instruments which enable individuals to become critically aware and conscious of personal and social affairs, which equip individuals with skills and understandings necessary to improve themselves and society. But since schools are a part of the culture they can never move far beyond or away from it. When society accords scientists and other intellectuals places of honor above football heroes and movie stars, then high schools will move toward greater intellectual emphasis. It is well to remember that the school exists in an environment and takes its flavor and directions from that environment.

**Site selections and staffing plans** for three new thousand-pupil high schools in the Cincinnati Archdiocese have been announced by Archbishop Karl J. Alter of Cincinnati. Two schools for boys and

one for girls will be built on two widely separated locations in Cincinnati and one in adjacent Clermont county. Christian Brothers of the St. Louis Province will staff one boy's school and the Society of Mary, or Marianists, of the Cincinnati province will staff the other. The Sisters of Mercy of Cincinnati will build and staff the girl's high school.

**The teaching of science and mathematics** in Indiana high schools will be evaluated by a special committee appointed for the purpose by Indiana's superintendent of public instruction. The committee will study teaching of these subjects to see if Indiana schools are losing gifted pupils who might have chosen such courses, and whether capable pupils in the fields are going to college. The committee will also explore the possibility of the State Board of Education serving as a clearing house for publicly donated money being used as loans to gifted youths who need funds to attend college.

**A "do-it-yourself" approach** to surmounting the teacher shortage was inaugurated at a Southwestern aircraft firm. Learning that many high school students lacked qualified instructors for science and engineering classes, the company surveyed their employees and found four qualified to teach high school physics. Each of the four now teaches one class in physics at local high schools, then returns to his aircraft job. As a result nearly one hundred future scientists and engineers receive essential basic training.

**School plants in Europe** have features which could be well copied by American school architects, according to Roy L. Haman, who has returned from an inspection tour of European school facilities. Mr. Haman's report in the February issue of *School Life* points out that in most schools a double-faced unit of chalkboard is set at an angle near each end of the fixed chalkboard. This provides more units and since each is on a pivot permits concealment of chalkboard work not applicable to the class currently using the room. When the pivotal units are set at the proper angle, they form a shadow box for the projection of pictures on a screen that can be pulled down over the middle section. In the libraries, instead of arranging bookshelves around the walls and devoting all of the floor area to reading tables, European schools have windows down

to normal window sill height and double-facing sections of bookcases are set at right angles to the walls. Semi-isolated alcoves are created; by placing reading tables in these areas, more informality is produced, the pupils are nearer the books; and by breaking the accumulated glare from long banks of windows the lighting is improved.

**Student orators** at Sacred Heart High School in Pittsburgh have won a second award from the National Forensic League for their teacher, Sister Mary Zoe. The organization's award goes to high school speaking coaches whose students amass 10,000 points from participation in speaking contests. A second award is given for a 30,000 point total. During Sister Zoe's forensic career at Elizabeth Seton and Sacred Heart high schools her pupils have accumulated more than 32,000 points. Only twenty other speaking coaches have been granted a second award by the National Forensic League in its thirty-three-year history.

**We do a lot of needless worrying about today's youth**, asserted Father Richard Madden, O.C.D., author, lecturer, and retreat master. Speaking on the shortage of religious vocations, Father Madden stated that the shortage of vocations is due to parents' objections rather than a lack of response on the part of youth. He offered this plan for parents as an aid in fostering vocations: (1) Understand what a vocation to the religious life means, and what the religious life is. (2) Establish a really Catholic atmosphere in the home so God's grace can work there. (3) Number priests and sisters among your friends. (4) Get behind those in the neighborhood who enter the seminary or novitiate, wish them well, give them a party, honor their choice.

**The top student in the home economics class** at Steubenville Catholic Central High School is a boy. He is Robert Koran who won the national Pillsbury baking contest at the age of fourteen. Now sixteen, this champion cook has been on TV programs frequently, has mixed with celebrities, and plans to publish a cookbook with a hundred original recipes. He and twelve classmates make up a special boys' homemaking class in the high school.

## ELEMENTARY EDUCATION NOTES

**Mastery of spelling** depends largely upon learning each word as an individual unit according to the results of an investigation by Walter Petty of Sacramento State College. Many students of spelling methodology have endeavored to identify the causes of the persistence of difficulty in spelling certain words. From earlier analyses several reasons for this persistence have been advanced. The most commonly mentioned are the length of the word and the infrequency of its use. However, some words which are of similar length (*constitution* and *convention*, or *sermon* and *junior*) and which, from a check of source lists of words most frequently used in writing or encountered in reading, seem to be of comparable frequency of usage are not of equal difficulty in spelling.

Another reason cited for the persistence of the difficulty is based on the nature of the language itself, namely, the "unphonetic" spelling of many words. But is either word in the above pairs more "unphonetic" than the other? Perhaps *junior* is less phonetic than is *sermon* but recent available evidence reveals that *junior* presents less spelling difficulty than does the more phonetic *sermon*.

Petty attacked the problem of persistence of spelling difficulties in selected socially useful words by attempting to ascertain whether or not there was any relationship between the persistence of the difficulty and the presence of certain phonetic elements in these words. From a list of 234 words commonly spelled incorrectly 100 words were selected and administered in two fifty-word tests to 742 sixth-graders and 676 eighth-graders in eighteen Midwestern school systems. From the spelling attempts of the children tested a tabulation was made of correct spellings and misspellings of each word.

The means of the percentages of correct spellings of the 100 words were found to be 36.85 for Grade VI and 58.86 for Grade VIII. From these and other data collected by Petty it may be concluded that there is no recognizable pattern for misspelling as shown by the wide range of misspellings for each word. For example, *particular* was misspelled in 187 different ways by eighth-graders. Fifty-three of these misspellings were different from any of those made by the sixth-grade participants. It would seem that teachers of spelling still have not found a satisfactory answer to the problem of the persistence of spelling errors.



**Warmth and friendliness** on the part of teachers have long been considered as instrumental in producing demonstrable effects upon pupil behavior. Though it has been maintained for years that these two qualities are important ones for teachers, little objective evidence exists to verify the belief. A recent study undertaken by the Harvard Teacher Education Research Project dealt specifically with this subject. The relationship between warmth and friendliness in teachers and the amount of required work and self-initiated work performed by the pupils of these teachers was investigated.

In essence the research consisted of the analysis of data secured from 987 seventh-, eighth-, and ninth-graders who evaluated their teachers—all of whom were experienced in their work—on three appraisal scales. The first was a measure of the extent to which teacher behavior was warm and friendly. Dominant, aggressive, and rejecting behavior was measured on the second, while the third provided an indication of the extent to which the teacher exhibited certain technical competencies such as skillful classroom management and creativeness in dealing with subject matter. Indices of the amount of required work and the amount of self-initiated work done by each pupil were obtained through questionnaires answered by both pupils and teachers.

The outcomes of the analysis demonstrate that the more friendly and warmer the teacher, the more self-initiated and required work their pupils do. Moreover, those teachers who were rejecting apparently had no influence either on self-initiated or on required work. These findings suggest that pupil motivation is dependent upon certain qualities of teacher personnel, and since motivation is usually considered the *sine qua non* in genuine learning they may well be applicable to the selection of teachers.

**Greater interest in children** and more altruism are found in elementary-school than in secondary-school student teachers if the facts disclosed by another inquiry of the Harvard Teacher Education Research Project are conclusive. This second investigation was launched primarily for the purpose of noting differences between elementary and secondary school trainees in their motives for teaching.

From interviews with student teachers and the examination of various test and questionnaire materials it was possible to note four differences in the motives of these two groups of student teachers.

These factors were identified as interest in children and the desire to work with them, altruistic interest or wanting to be of service, interest in subject matter, and self-interest. As was noted above secondary school trainees had lower service interest and child-interest scores than did those in the elementary school. They also revealed higher subject-matter interests and self-interest than did the latter group. Teachers high in self-interest appeared to have chosen teaching as a career primarily because they believed it would provide security, good vacations, or an opportunity to pursue some unique professional goal.

When additional tests and questionnaires were given to these same student teachers at the time they entered the graduate program other differences between the two teacher-education groups were obtained. The elementary school trainees rated themselves significantly higher on self-ratings of rapport with children than did the secondary school teachers. Scores from the Minnesota Teacher-Attitude Inventory, a measure of permissiveness toward children, signified that the elementary school group was more permissive than the secondary school one. Secondary school student teachers scored higher on the Miller Analogies Test, which is designed to predict academic proficiency at the graduate level. There was also a small positive correlation between subject-matter interest and the Miller Analogies Test scores.

**First project under the Federal Government Co-operative Research Program** was recently completed and a report of it has been submitted to the U. S. Office of Education. The venture, a study of the motor learning of the mentally retarded, involved the testing of 284 mentally retarded children in the public schools of Madison and Milwaukee by R. J. Francis and C. L. Rarich of the University of Wisconsin. A battery of eleven motor performance tests specially constructed to measure attributes such as muscular strength, speed of running, power of jumping and throwing, body balance and body agility was administered to these children.

That mentally retarded children are markedly inferior to normal ones in the way they use their hands and bodies to perform the basic skills believed to be important in the games and sports of childhood was the major over-all conclusion of the researchers. According to Drs. Francis and Rarich, the more detailed findings of the project yield not only definite evidence of the extent of the motor retarda-

tion of the slow learner but they also seem to indicate that the extent of retardation is possibly greater than has been previously supposed. While it is likely that the slow learning child has difficulty in profiting from his experience and does not possess the native talent required for continued growth in motor skills, it is likewise possible that adequate learning opportunities are not being provided for him.

The data clearly highlight the fact that such qualities as speed, power, balance, and agility show practically the same interrelationships in mentally retarded children as in normal children, and they strongly suggest that any instructional procedure designed to improve performance by the former probably should be basically the same as that currently used with normal children.

**Comparison of studies on gifted children** was made by Roger Bishton of Sacramento State College after he had conducted an investigation of factors related to the intellectually superior eighth-grade children in the Columbus, Ohio, school system. Despite the fact that Lewis M. Terman's study of *Mental and Physical Traits of a Thousand Gifted Children* and Paul A. Witty's *Study of One Hundred Gifted Children* were made over twenty-five years ago, the information gathered by Bishton in his 1957 study of one hundred children in remarkably similar to that presented in the two earlier appraisals.

In general, the subjects of the Terman and Witty inquiries had a knowledge of educational subject matter from two to three years in excess of their grade placement. By contrast, the group of superior eighth-graders of Bishton's study had mastered skills in reading, arithmetic, and language usage approximately sixteen school months, or between one and two years, beyond actual grade placement. The findings of Terman's and Witty's investigations and those of the latest study are in general accord as to the physical growth of intellectually superior children; bright and gifted children usually exceed the developmental norms for average boys and girls.

Boys outnumbered the girls in Terman's original study whereas in Witty's group of one hundred gifted children, the distribution was approximately equal as was the case in the 1957 inquiry.

## NEWS FROM THE FIELD

**Future Merit Scholarship competitions** will begin with the testing of high school juniors rather than seniors, it was announced last month. Thus, the 1958-59 Merit Program will begin this spring with a nationwide examination for second-semester juniors and first-semester seniors on April 29, 1958. Three previous national competitions, including the current one now in its final stages, have started with fall examinations, administered to members of the senior classes. The National Merit Scholarship Program is the Nation's largest scholarship competition. In the 1957-58 program, more than a thousand scholarships worth some five million dollars will be awarded.

The April 29 test will be longer than past examinations and will provide additional measurements of a student's educational development. The examination has been expanded from two to three hours, and, beside providing scores indicative of the verbal and quantitative abilities of the students, will include new sections measuring reading attainments in the natural and social sciences. Two students in each high school may take the test free of charge. All others may do so at a fee of one dollar each. In the event of financial hardship, a limited number of additional students may be tested free. Eligible students are urged to register for the examination with their principals before March 20.

In 1956, there were 35 Catholic high school students among the 525 winners of National Merit Scholarships; there were 58 Catholic high-school students among the 826 winners in 1957.

There are about 7,500 semifinalists in the current competition. About a thousand winners will be announced around May 1.

**Five out of forty Washington Trip Winners** in the seventeenth annual Science Talent Search, conducted for the Westinghouse Science Scholarships and Awards by the Science Clubs of America, are students in Catholic high schools. Final awards were conferred in Washington on March 1, after we went to press. The high schools represented by the Catholic trip winners are: Salpointe, Tucson; Gonzaga, Washington, D. C.; Mercy, Chicago; Saint Mary, Cheyenne, and Columbus, Marshfield, Wisconsin. Two of the winners are boys and three are girls. None of the Catholic schools repre-

sented by the winners are large; the largest enrollment of any of the five schools is about a thousand pupils.

The prizes awarded at the Science Talent Institute in Washington include the \$7,500 Westinghouse Grand Science Scholarship, four other scholarships valued from \$6,000 to \$3,000 each, and a total of \$8,750 which is distributed among the other thirty-five trip winners.

**Growing at twice the rate of the total population**, the school-age population (ages 5-17 years, inclusive) last year reached an estimated total of 40,600,000 children, reports the U. S. Office of Education. This number represents an increase of 1,500,000 children, or 3.8 per cent, over the number for October, 1956. During the same period, the total population increased 1.8 per cent.

Full-time public elementary and secondary day schools enrolled 32,900,000 pupils in the fall of 1957—22,800,000 in elementary schools and 10,100,000 in secondary schools. This represents an increase of 4.3 per cent over the enrollment in the fall of 1956.

State departments of education reported that in the fall of 1957 there were 91,000 full-time teachers with substandard certificates—an increase of 1,800 or 2.0 per cent over a year ago. The States reported the completion of 68,600 rooms during the school year 1956-57. This number represents 99.1 per cent of the 69,200 rooms that were reported in the fall 1956 survey as scheduled for completion during the year. During 1956-57, 14,300 instruction rooms were abandoned, virtually the same number as in the preceding year. At the beginning of the 1957-58 school year, there was a total of 1,155,300 available instruction rooms, an increase of 54,300 over the number a year ago. The States reported to the U. S. Office that a total of 140,400 additional rooms were needed in the fall of 1957. This was a drop of 18,600, or 12 per cent, from the 159,000 rooms reported as needed in the fall of 1956. Of the rooms said to be needed, 77,200 were needed to replace unsatisfactory facilities. Twenty-four States reported smaller figures on need this year than in 1956, while seventeen States reported larger figures. A total of 70,800 rooms are scheduled for completion during the current school year. It is estimated that additional instruction-room needs which will develop before the 1958 fall term will amount to approximately 58,000. It is well known that a slight increase in class size could reduce all these figures of needed rooms.

**Legal framework under which nonpublic schools** exist and operate in the forty-eight States is described in a new publication of the U. S. Office of Education. Entitled *The State and Nonpublic Schools* and prepared by Fred F. Beach and Robert F. Will, the book may be obtained from the U. S. Government Printing Office, Washington 25, D. C., for \$1.25. Some free copies are being distributed by the Office of Education directly. The basic data printed as part of the study consist of a State-by-State compilation of the constitutional provisions of particular concern to nonpublic schools and the statutory provisions which determine State department of education responsibility for nonpublic schools.

In Chapter I, entitled "Nonpublic Schools Important Educational Resources of the Nation," the writers state: "Nonpublic educational institutions are and have always been a significant part of the Nation's total educational resources. These institutions serve millions of American youth and adults each year. They play an enormous role in transmitting our cultural heritage and enriching it. They make contributions at all levels of education and in all areas. They exert tremendous influence in fashioning the American way of life."

Space does not permit a complete analysis of this volume, but it is a document nonpublic school administrators should not be without.

**Tougher courses for brighter pupils** were recommended at the three-day Conference on the Education of the Academically Talented Pupil in Secondary School, sponsored by the National Education Association and held in Washington last month. It was accepted by the delegates to the conference that the talented would probably receive their education in a secondary school which is comprehensive both as to types of pupils enrolled and as to types of courses offered. Within such a school, however, students of high ability in a given subject should study this subject with others of comparable ability. The mechanical separation of pupils on the basis of I.Q. into fixed curricula was firmly rejected. Recommendations for all subject fields tended to emphasize courses of depth far beyond usual high-school offerings. It was urged that every talented high school pupil study at least one modern foreign language for four years.

## BOOK REVIEWS

**IDEAS IN PROCESS — AN ANTHOLOGY OF READINGS IN COMMUNICATION**, edited by C. Merton Babcock. New York: Harper and Brothers, 1958. Pp. xii + 436.

A reviewer (it doesn't hurt to recall the point now and then) should primarily ask whether the thing reviewed succeeds in doing what it sets out to do. Here we have a collection of readings, supposedly on communication. For what purpose? To quote the editor, ". . . to help college freshmen acquire mastery of four practical language skills: reading, writing, speaking, and listening." (p. xi) He goes on to say that mastery of these skills "is thought to depend upon one's ability to think," so the central focus of the essays is on "clear, straight, and independent thinking." Would most of the readings help a college freshman to think clearly, straight, and independently? I doubt it.

Something of the slant of the editor is indicated in his statement that the book "brings together basic tenets of general semantics, field theory, operational psychology, linguistic science, and pragmatic philosophy, which when combined offer a set of workable principles for the science and art of communication." (p. xii) Three systematic errors run through most of the essays: (1) Science (virtue) is equated with disbelieving any authoritative statement. (2) Symbols are confused with ideas. (3) Concepts are confused with judgments.

The readings that bear directly upon the communication process treat of three major areas: (1) Method. A. E. Mander speaks of "a dogma of Aristotle." (p. 265) Did Aristotle create any dogmas? Wendell Johnson makes the staggering statement that "the one form of human behavior that is consistently honest by conscious design is that behavior which is scientific." (p. 272) The reader has scarcely recovered his balance when he is told that "there is no truth except as it has been confirmed by those for whom it is intended." (p. 273) Babcock writes that "a healthy skepticism is a good indication of intellectual maturity." (p. 365) If skepticism means the denial of the possibility of knowledge, it sounds more like a trait of perpetual sophomores.

(2) Communication. It is good that the editor starts out by saying the communicative skills depend upon ability to think. He



does not stick with this, unfortunately. Just two pages later, it turns out that "the four skills of communication . . . are *modes of* a mental activity called thinking." (Italics mine, p. 1) A good point is made by Donald J. Lloyd that "the eighteenth century was about the last age in which almost any man, if he was literate at all, could set down his thoughts—such as they were—so that they did not have to be excavated by the reader." (p. 41) Enlightening also is a comment attributed to a college professor who spoke with simple force but wrote gobbledygook: "It's the only way I can get my work into the periodicals. . . . If it's clear and simple, they don't think it's scholarly." (p. 44) The editor declares that "the very essence of communication skill lies in the persistent and progressive remaking of self." (p. 68) This seems unlikely.

(3) Meanings and ideas. Susanne K. Langer, author of *Philosophy in a New Key*, confounds symbols and ideas—for example, "He lives not only through sense but through symbols." (p. 126) After making a good distinction between sign and symbol, she associates rationality with the former: "Insofar as we are led to note or expect the signified event we are making correct use of a sign. This is the essence of rational behavior." (p. 127) Langer reflects what seems to be the viewpoint of nearly all the writers included in the anthology when she calls thought "a biological gift." (p. 129) She declares that the real way to say whether the Neanderthal was human or infrahuman is "whether or not he spoke." (p. 131) Don't parrots speak? The editor defines an idea as "a thought or insight created in the face of desire by the intellect and emotions acting on the facts of experience." (p. 192) He lumps concepts, judgments, and reasonings, in saying, "Perhaps the easiest way to understand the nature of ideas is to consider them as solutions to recognized problems." (p. 192)

There are some good readings in this book, but the foregoing evidence seems sufficient to warrant the conclusion that, in the hands of confused freshmen, it might do its bit to increase the confusion.

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**SCIENCE VERSUS PHILOSOPHY** by F. G. Connolly. New York: Philosophical Library, 1957. Pp. 90. \$3.75.

*Science versus Philosophy* is a book of six essays and a challenge, seven chapters in all, filling 90 pages. It takes its title from the first chapter called: "Science versus Philosophy." This chapter is, in part, an historical survey of the theories of Maritain, the River Forest school, and the Laval school of philosophy on the position of science in the schema of knowledge. The presentation of the theories mentioned, differing among themselves as they do, is very adequate and quite sane. The differences are considered to be such as to cause disagreements among the followers of Thomas Aquinas as to the science-philosophy problem; yet Dr. Connolly does not consider that the traditional solutions are irreconcilable.

Such a first chapter leads logically to a second essay entitled: "Science, Philosophy, Theology." If one is to attempt an organization of all available human knowledge, he must arrive at definite conclusions concerning the subordination of the sciences which contain this knowledge. All knowledge can be classed as pertaining either to science, philosophy or theology. Thus the need of an analysis of these supersciences at the beginning of a study such as this.

Since all human knowledge deals ultimately with the last end of man, it is almost required that there should be a chapter concerning human finality. Human finality is determined to a marked degree by one's understanding, knowledge, and wisdom, and thus there is a fourth chapter entitled: "Knowledge, Understanding, and Wisdom." In chapter five, there is an application of the reasoning encountered in the first four chapters to the timeless problem of science versus art. Chapter six makes further application of the concepts of the early part of the book to Maritain's traditional division of knowledge based upon the three degrees of abstraction.

In this chapter the author presents what he calls a "different concept of the imagination," calling it "the faculty of the future." By this he means that just as the memory depends upon past events, the central sense upon the present, so the imagination is the faculty of what is to occur.

There are interesting speculations in this sixth chapter regarding knowledge of the future. It is noteworthy that the position of the

author seems to have been brought about by a consideration of the adaptive activities attributed to animals, which experimental psychologists choose to call "animal intelligence." Connolly states that the evidence is incontrovertible "that the brute animals do not possess intelligence properly so called." (p. 66) He goes on to say that the only possible explanation for the adaptive activities of brutes "seems to lie in an appeal not to sensori-motor modifications and memory traces alone, but to a collative imagination, capable of synthesizing the data of past experience in view of future conduct." (p. 66)

In pursuing his concepts of the collative imagination for animals, Connolly speaks (on p. 69) of the ability to form composite images in a quasi speculative manner, which seems to imply a higher degree of immateriality in the collative imagination than in the estimative sense. He also speaks about general images which stand for all the members of a class, rather than for individuals. His development of his doctrine is well done and will be found interesting even to those who might disagree with his conclusion.

In this same chapter Connolly proposes that there are four, not three degrees of abstraction. Accordingly, he has represented human knowledge schematically in accordance with his four degrees (which include the pro-physical abstraction of the imagination). This representation differs from Maritain's in a way which, according to Connolly, accounts for the pre-mathematical and mathematico-physical abstractions which were difficult to reconcile within Maritain's theory.

The final chapter of the book is entitled: "A Challenge and a Plea." The challenge is to Catholics to overcome the so-called ghetto mentality which has prevented Catholics in education from assuming their important role of sharing the Church's heritage of liberal education with all of mankind. Connolly feels that before the treasures of Thomism can be applied adequately to extra-Thomistic problems, the basic intra-Thomistic difficulties of the relationship between philosophy and theology must, once and for all, be clearly delineated and solved. This chapter is extremely inspiring and, if heeded, could improve not only the present situation of philosophy but the intellectual world in general.

This little book is certainly worth the reading. It is not for dabblers nor dilettantes with a philosophic bent. It is for those

students of philosophy who have deeply engrained in their hearts the desire to search for truth. This reviewer would most certainly recommend *Science versus Philosophy* to the thoughtful reader. He would recommend the final chapter to all Catholics who can read.

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THE CHALLENGE OF CHILDREN by the Co-operative Parents' Group of Palisades Pre-School Division and Mothers' and Children's Educational Foundation, Inc. New York: William Morrow and Co., 1957. Pp. 192. \$3.75.

All parents must experience the "challenge of children." Ten California parents, consistent with their certainty that education extends from birth to death, have seriously and honestly studied the means to solve their parental problems. As a service to other parents they have given expression to their convictions. This book was the outcome of their co-operative enterprise under the direction of Dr. Martha Frank who unwittingly reiterated Pius XI's disappointment at the widespread lack of preparation for parenthood.

That these parents were teachable themselves is attested by the humility, honesty, perseverance, and common sense with which they confronted their study of their life work. Occasionally one wished that the high seriousness maintained throughout this exposition would give way to a little of the humor which must have accompanied their arduous endeavors. Surprises, failures, and human foibles are not shared here, however.

In common with all alert teachers, these parents discovered that as soon as they began to teach their children, they themselves began to learn new things. They found that the great undertaking of adult life is the constant process of learning that educates parents and children together. "It is the most genuinely creative function human beings can undertake. In this relationship, so often misunderstood and dismissed as a matter of practical routine, lie hidden all the secrets of human life." (p. 50)

Recognition of the nature of the child is revealed in observations such as these: "The child carries his complete potential as an individual of unique dignity on the day he is born." "The child

is naturally creative." "He has curiosity about the world." "He comes with a wondering mind."

Mindful of these capacities and needs, the writers emphasize the necessity to guide the development of the child's powers by thoughtful preparation, gradually leading him to an awareness of his potential. Such constructive education should contribute to the formation of a happy, self-confident, alert child.

The matter of motives is treated with penetrating understanding of the importance of their influence on human living. In the observation, "For a child to be unselfish, an honest search for an answer may reveal a selfishness in us that prevents him from learning to be unselfish," one is reminded of Monsignor William Russell's assertion on the teaching of virtue. He said that virtue cannot be taught, but it can be learned from a virtuous person.

As a corollary to the formation of worthy motives, training for responsibility is presented as an integral part of a child's education. In this sphere, the writers manifest genuine wisdom and realism by recognizing in ordinary situations the elements by which one's human powers can be exercised and developed. Understanding of responsibility by preparation at the right time and in the right way brings eagerness and enjoyment during the teaching and development of a sense of responsibility. Practice day by day in the doing of ordinary things such as dusting, sweeping the steps, and caring for the dog, establishes a sense of usefulness and prevents feelings of inferiority. Motivated by the desire to do his share and to be helpful, the child associates eagerness and cheerfulness with responsibility.

"Character-Building" is the subject of the twenty-first of the twenty-two chapters of this book. We are surprised, therefore, by the statement that "character reflects strength of soul," inasmuch as the existence of the soul was not acknowledged before, even in the chapter entitled, "What Is the Child?"

Although unquestionable honesty and occasional shafts of the light of wisdom have characterized the writers' work, these parents prove unequal to the whole challenge of their children's nature, because their knowledge obviously is limited to the merely natural and to life in this world only. Important as these are they do not encompass the child's potential.

Their inadequate recommendations for character-building and their fruitless speculations in the subject of religion would give way

to truth if, with Leeson, the thoughtful Anglican author of *Christian Education*, they knew that "taught by (Christ) we believe that human beings are the children of their Father in heaven, and that the purpose of their life is, assisted by His redeeming grace, to become like Him. In the light of that simple, but complete, statement of the origin, nature, duty and destiny of man, our aim in education at once becomes clear, and the aim inspires the content and method; if we see clearly, all else falls into place."

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## NEWS OF PRODUCTS AND SERVICES

### BELL AND HOWELL SOUND PROJECTOR

The second version, 16mm sound, black and white film entitled *Operation of the Bell and Howell Sound Projector* is now available. This film (running time 11 minutes), describes the proper use and essential care of the *Bell and Howell Filmosound Projector*. It covers methods of setting up the projector and speaker, correct threading and operation, the importance of regular cleaning of film path, lubrication, and changing of fuse and lamps. Write to: *International Film Bureau, Inc.*, 57 E. Jackson Blvd., Chicago 4, Ill.

### NEW DAYLIGHT SCREEN EQUIPMENT

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### PASCHALITE CANDLES FOR EASTER VIGIL

To give added richness to the ceremonies of the Easter Vigil, *Will & Baumer Candle Company* has just introduced the *Paschalite*. A pure 100% beeswax candle, the 9½-inch *Purissima Paschalite* is richly and symbolically decorated in gold and red. Included with the new candle are a holder, holder candle and holder adapter. By using the adapter instead of the handle, the candle can be affixed to a candle socket. The candles can be used not only for the Easter Vigil ceremony and procession, but also as High Mass candles. For further information, write to: *Will & Baumer Candle Co.*, Syracuse, N. Y.

### THIS IS THE MASS

Inspiringly written and handsomely illustrated and designed, *This Is The Mass*, by Henri Daniel-Rops, will be published March 28. In addition to being a handbook on the central point of participation in the Catholic faith, the volume will prove a scholarly addition to every library by virtue of fully documented annotations made by the translator, Alastair Guinan. Bishop Sheen has written an introduction to the book as well as having posed for the photographs of the celebration of the Mass. The artistry of the world's greatest portrait photographer is evident in the 30 black and white photographs in which Yousuf Karsh captures the vital spirit of the commemorative sacrifice. Published by: *Hawthorn Books*, 70 Fifth Ave., New York, N. Y.

### NEW CHOIR ROBES

The *E. R. Moore Company* has prepared a new folder describing 39 effective ideas for raising gown-purchase funds. It is available free upon request. One of the 39 helpful suggestions describes a *progress chart*, containing the necessary *props* to execute this plan. Kit contains a cardboard chart with outlined spaces coinciding with the number of robes needed. Gummed stickers picturing a robed chorister are placed in the outlined spaces as the cost of each choir robe is reached. There are 38 other choir robe fund raising ideas ready to work for your choir. Write for free folder to: *E. R. Moore Company*, 932 W. Dakin, Chicago 13, Ill.

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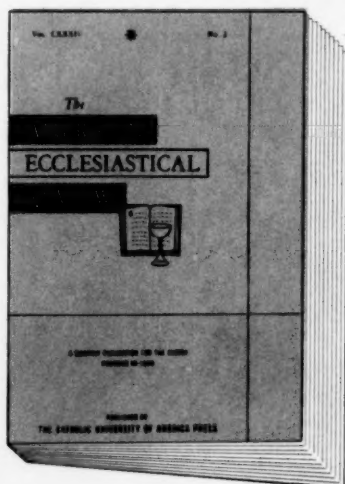
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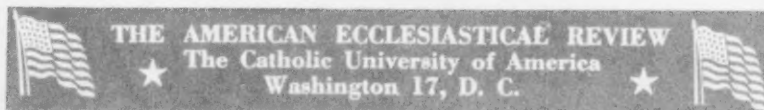
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